Knowledgeable Discourses

Vol 2

Contents

Publishers note

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ALLAAH j, through His grace and mercy has made man the most virtuous of creation and granted him outstanding characteristics. One quality of man is to speak, this distinguishes him from the rest of creation. The meaning of Naatiq (speaking) is someone who has intelligence and understanding and he can explain what is in his heart. Man cannot only explain his thoughts, but he can explain the universe. History bears witness that in this temporary world, there were thousands of personalities in whose speech ALLAAH placed such effect that an entire nation changed, the conditions of hearts changed. Through their heart-rending discourses, beautified with proofs, and the method of address, seniors were forced to lower their heads and bow in acceptance.

In our time, the person who has these qualities is the great Muhaddith, Faqih un Nafs, the speaker of Islaam, commentator of Tirmidhi, Hadhrat Maulana Mufti Sa’eed Ahmad Palanpuri. ALLAAH j blessed him with the ability to lecture and give advice. Whatever topic he speaks on, it seems as though this topic is his specialty.

The flow in his speech and the speed of it, and more than all this, the heart of a believer that shines rays, this can be felt in his speech.

These lectures of Hadhrat, which were not recorded, were compiled by Hadherat’s son, Mufti Sa’eed Palanpuri and prepared it for publication so that everyone can benefit from it.

Now, with the permission and Du'aas of Hadhrat, Zam Zam publishers of Pakistan have the good fortune of publishing these 'Knowledgeable Discourses'.

May ALLAAH j accept it and may He grant us all the ability to study it and the ability tp practice. Ameen

Muhammad Rafiq Zamzami

3 Rajab 1431

Compiler's preface

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This is the second volume of the Knowledgeable Discourses. The readers of the first volume had benefitted tremendously from it. From all sides, requests continuously came for the second volume but on account of my engagements in teaching, this volume could not be completed quickly. Therefore, I excuse myself before the readers.

The Knowledgeable Discourses is being completed in this volume, more lectures are being compiled, but they will be published under another name. My noble father says that if many parts come under a single name, then the interest of the readers will decrease. Therefore, it was decided that the name of the discourses collection will be different in future. The readers should not wait for more volumes in this particular series.

During the course of the discourses one will find some valuable rulings and beneficial points. However, it does not have a deep link with the subject matter. In a lecture, because the people are in front of the speaker, that is why this type of talk gives some enjoyment too. However, when it comes in book form, then because it has no link, it creates distaste. Therefore, we removed this type of talk from the lectures. We have included it at the end under the heading 'beneficial points' and 'rulings'. In this way, the flow of the lectures remained. There will also be ease for the readers by placing these discourses under a separate heading of 'rulings' and 'beneficial points' in order to derive benefit, insha ALLAAH. Like the first volume, this volume was published after our noble father edited it. May ALLAAH j accept this volume just

as he accepted the first and may the readers benefit from it with enthusiasm. Aameen

Muhammad Sa’eed Palanpuri

Jamia Ash Shaykh Muhammad Anwar Shah ↦, Deoband

20.4.2011

(1) Tafseer of Surah Faatiha

After the Masnun Khutbah, 'All praise is due to ALLAAH, Rabb of the universe. The Most Beneficent, the Merciful. He is the King of the Day of Judgment. You alone do we worship and you alone do we ask for help. Guide us to the straight path. The path of those whom You have favored. Not the path of those who have angered you, nor of those gone astray.' Aameen

Elders and brothers, this is the first Surah of the Qur'aan. This Surah is the introduction of the Qur'aan, the preface of the entire Qur'aan. Therefore, this Surah was not included in any juz.

The division of paras (parts) of the Qur'aan

In the time of Rasulullaah , the Qur'aan was not divided into 30 paras. The word para is a Persian word. It means, 'portion', 'part'. These 30 paras, i.e. 30 parts that the Qur'aan has been divided into, it was not in the era of Rasulullaah . It was made later. Likewise, there are other aspects of the Qur'aan that were not in the era of Rasulullaah , like the 'ayn written in the margins. This 'ayn stands for ruku'. There is a number above it, a number written in it and a number below. The number above denotes the count number of the series of the surahs, the number inside shows the number of verses of the Surah and the number below shows the series of paras. Similarly, at various places, the word 'waqf laazim' (compulsory stop) is written, in certain places, 'waqf ghufraan' and between the verses the signs of stopping are written. All this was not in the time of Rasulullaah . The circle denoting a verse was there but there was no number written in it.

In summary, these 30 paras that have been made, it was made later. When they were made, then Surah Faatiha was not made part of any para. The first para begins from Alif Laam Meem. This is because if Surah Faatiha were to be made part of Surah Faatiha, then it would be the introduction of the first para. It would not be related to the other 29 paras, whereas this Surah is an introduction to the entire Qur'aan.

The encompassing nature of the subject matter of Surah Faatiha

When this Surah is the introduction to the Qur'aan, it is the summary and crux, then how much subject matter will it contain? Who can gauge this? Imam Raazi ↦, a great scholar of before, he has a Tafseer called Tafseer Kabeer. He wrote in the beginning of the Tafseer that he said in a gathering that there are 10000 rulings in Surah Faatiha. Some jealous people said that Surah Faatiha does not have 10000 words, how can there be 10000 rulings? When this reached Imam Raazi ↦, he wrote Tafseer Kabeer and he drew more than 10000 rulings only from Ta'awwudh. These 10000 rulings were also from the understanding of one person, if the scholars of the entire Ummah were to sit down together and draw rulings according to the knowledge, then it is not known how many rulings would be drawn. Therefore, my brothers, this Surah is Umm al Kitaab, it is the mother of the Qur'aan. It is therefore an ocean without a shore and an ocean with an unending depth. The subject matter of it cannot therefore be encompassed, a few major aspects will be explained.

The importance of Surah Faatiha

The first thing is the importance of this Surah. In a Hadith Qudsi ALLAAH j says, 'I have divided Surah Faatiha between My servants and Myself. There are 7 verses in Surah Faatiha. Three and a half verses relate to ALLAAH and three and a half

verses relate to the servants. When the servant says, ‘All praise is due to ALLAAH, Rabb of the universe’, then ALLAAH j says, ‘My servant has praised Me’, when he says, ‘The Most Beneficent, the Merciful’, ALLAAH j says, ‘My servant has lauded Me’, then when the servant says ‘Master of the Day of Judgement’, ALLAAH j says, ‘My servant has glorified Me’ for every verse, ALLAAH j replies.’

Subsequently, when Rasulullaah would recite Surah Faatiha in Salaah, then he would stop at every verse. **Now, people recite the entire Surah Faatiha in two or three breaths.** This is not correct. It is as though these people are not giving a chance to ALLAAH to reply. This is not the Sunnah of Rasulullaah . There is no problem if a person is in a hurry sometimes. If he is in a hurry, then whether he is performing Salaah alone or in congregation, he should stop at every verse and he should hear the reply of ALLAAH from his heart.

Then, when the servant says, ‘You alone do we worship’, this part is related to ALLAAH, ‘and You alone do we ask for help’, this part is linked to the servant, so the reply comes from ALLAAH, ‘this is between Me and My servant’, i.e. they are linked to both. Half the verse is linked to ALLAAH and half to the servant. ‘And for My servant is what he asked’, i.e. I shall definitely help My servant. Then the servant says, ‘guide us to the straight path’, the path that leads to ALLAAH. It reaches Jannah, that is the straight path. It has no crookedness, show us that straight path. The reply does not come now, it comes after three verses.

The straight path that will reach ALLAAH and Jannah, we do not see it. This is something implied. Therefore, it is then said to be that of someone’s in a positive way, ‘that path of those whom You have favored’, show us that path upon which Your servants tread, those whom You have favoured. Then, the negative side, the straight path is denoted to be that of people, it is said, ‘not that of those who earned your anger, nor of those

who go astray.’ O ALLAAH, save us from the path of two people; one is that of those upon whom is Your anger. Second, those who went astray. They lost the straight path. Save us from their way as well. The three verses join and the subject matter is completed. Now the reply comes from ALLAAH, ‘this is for My servant and for My servant is what he asks.’ I shall show him the path of those whom I favoured and I shall save him from the path of those who have gone astray.

This was the translation of Surah Faatiha. The first three verses in the beginning has the praises and glorification of ALLAAH and the last three verses has the du’aa’ of the servant. The middle verse, half is related to ALLAAH and the other half is related to the servant.

A Hadith states, ‘ask ALLAAH’ if the strap of your sandal breaks, then ask that of ALLAAH as well. Guidance is a great thing which cannot be given by anyone but ALLAAH. Even Rasulullaah cannot give it. The Qur’aan states, ‘indeed you cannot guide whom you like but ALLAAH guides who He wants.’ ‘Indeed ALLAAH guides who He wants’.

In this world, there are many wolves in the form of men. They speak very sweetly, their talks seem very good, but in reality that is not the path of guidance. Therefore, every person must adopt understanding and move, he should not walk blindly, **and blindness is harmful in matters of deen.** The Qur’aan and Hadith are two light; he should benefit from them and move. Whatever viewpoints he finds in the world, he should link it to the Qur’aan and Hadith and move, the path that is that of those upon whom is the favour of ALLAAH, that path should be adopted and one should stay away from the path of those gone astray. This was the summary of Surah Faatiha, now I shall explain in some detail.

Three qualities of ALLAAH; the first, Rububiyyat

In the beginning of Surah Faatiha, three qualities of ALLAAH are mentioned. These have a special link with man. The first quality is related to the world and the third quality is related to the Aakhirat, the second quality is related to both.

The first quality: Rububiyyat. It is said, ‘All praise is due to ALLAAH, Rabb of the universe.’ He is the originator and sustainer of the universe; he is the Rabb of man as well.

The meaning of Rabb

Rabb refers to that Being that has three qualities;

1. The being who brings something from non-existence into existence, such a being is only ALLAAH. He is the one who gives every atom existence; no one else can bring anything into existence.

2. After bringing the creation into existence, he sustains them. If they are not sustained, then everything will cease to exist the moment it is created. It cannot remain on a platform where it could be seen. This work also cannot be done by anyone but ALLAAH. He alone creates the creation and sustains them. Do you not think, the offspring of animals are born with teeth and the moment they are born, they eat grass and the offspring of man are born without teeth. Subsequently, there are three things for his nourishment;

Three things for the continued existence of man

(a) **After a child is born, two rivers of milk from the breasts of the mother flow but the milk digests after a day**

or two. In this time, the stomach of the child is cleaned. Whatever nourishment was in the stomach of the child, it comes out. Now the milk goes down, there is sugar mixed in it too and it is low fat milk. The share of a boy will be double, i.e. there is more fat in it and less in the milk of a girl. A child is not born with teeth. His stomach cannot digest solid food. When the stomach is able, then teeth begin to come out.

(b) **ALLAAH j teaches the child how to suck and swallow and sends them into the world.** If a child does not know these two things, then how can it benefit from the breast of the mother? Sucking has been placed in the nature of the child such that whatever is placed in the mouth, it sucks, and whatever is placed inside the mouth, it swallows. This is arrangement for the living of the child, think. If ALLAAH did not teach the child these two things, then which classroom did it go to, to learn these two things? No one would have been able to teach the child, then how can the child remain alive?

(c) **ALLAAH taught the child international language and created it.** Through this, it says what the heart speaks and that language is 'crying'. All the children in the world cry in one language. The Arab children do not cry in Arabic, English children do not cry in English and Urdu children do not cry in Urdu. All the children cry in one way. This is their international language. The moment the child comes into the world, it begins to cry. In this way it announces that it is alive. Then, when the child is hungry, hot, cold, it cries and the mother understands its needs. If there is pain in the stomach, the child cries loudly, the people in the house become restless, the last straw is the doctor and he presses the stomach and the child cries more.

The doctor understands that there is pain in the stomach, he gives medication and the child stops crying. The child declares everything by crying. Think, if ALLAAH did not teach the

child to cry, then what power is there that would have explained what is in the heart of the child.

Besides this, affection has been placed in the hearts of the parents. They carry the child for two years and move around. When the kid of an animal is born, it soon begins to walk. This is an example. Similarly, after every creation is given existence, arrangement was made for it to live, which is something necessary.

3. **The third thing necessary for being Rabb is that every creation is brought slowly, stage by stage to the last stage.** Subsequently, the skies and earth was created in 6 time periods, it was not created all at once with the power of ‘be, and it is’ because for Rububiyyat, doing things in stages is necessary. Then, every creation has a final point. When it reaches that last point, the development of the creation stops. The chilli plant will reach its level and stop, for mangoes, nuts; in fact, every plant has a final point. It reaches there and stops. Then, every year, leaves fall off, new buds come out, but the tree remains at its limit. Similar is the condition of every animal, in fact, every solid thing too. They grow slowly and finally come to their last point. This is part of Rububiyyat and ALLAAH j is the Rabb of the universe. Every praise is for Him.[1]

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[1] When I compiled this lecture, when I asked my father; ‘Is there any reference for the meaning of the word Rabb you have explained?’ he said, ‘This meaning is explained in Mufradaat of Imam Raaghib ↦.’ I looked in Mufradaat and found the text, ‘creating something, stage by stage until the complete limit’. This text has the same purport that my father explained and this is explained in Lughaat ul Qur’aan. Muhammad Sa’eed Palanpuri

General and specific mercy

The second quality is general and specific mercy. ALLAAH says, 'the Most Beneficent, the Merciful'. These two qualities go together. They are in terms of our middle life, in terms of the beginning of our life, the quality of ALLAAH of Rububiyyat works and 'Master of the day of Judgement' relates to the end of our life. So, we should also have mercy on others in the life of the world so that ALLAAH j may have mercy on us. The Hadith states, 'Rahmaan has mercy on those who show mercy.' Then it is said, 'have mercy on those in the earth, those in the heavens will have mercy on you.'

Some of the qualities of ALLAAH are general and some are specific

The qualities of ALLAAH are of two types; one is that which is specific with ALLAAH and the second is the one that could be within us as well. However, the stages are different. In ALLAAH, the quality will be in accordance to the status of ALLAAH and in us, it will be according to our status.

Then, the qualities of ALLAAH that can be in creation are of two types. One is that which is created on its own, like ALLAAH hears, we also hear, ALLAAH sees, we also see. These qualities are created on their own in us. We did not create them out of choice. However, the hearing of ALLAAH is the hearing of ALLAAH and our hearing is our hearing. The seeing of ALLAAH is the seeing of ALLAAH and our seeing is our seeing. Besides being similar in name, there is no similarity between the qualities of ALLAAH and the qualities of creation.

Secondly, those qualities that are by choice, i.e. if we strive, then those qualities will come into us, otherwise not. Like the quality of justice of ALLAAH. ALLAAH exercises justice. So,

if we strive, this quality can be created in us, otherwise not. ALLAAH is Rahmaan and Raheem. **Rahmaan is general and Raheem is specific. There is increase in the meaning of Rahmaan. Therefore, there are more letters in it. Rahmaan is related to the world.** In this world, every believer and every disbeliever has a share of mercy. No one is deprived. Raheem is related to the Aakhirat. Mercy will only be shown to the Muslims in the Aakhirat. Only they will enter Jannah. So, ALLAAH has two mercies. One is general and one is specific. If we strive, then we can create these two mercies in us too. The special mercy will be restricted to the Muslims and the general mercy with be with the entire creation, the Muslims, non Muslims, animals, birds etc are all included.

The Qur'aan states regarding the Sahabah, 'the Sahabah are harsh before the disbelievers and soft amongst themselves.' This difference that they are harsh with one and soft before others; this is the special mercy and it is not something that could be objected to. Such specific mercy is in everyone. Parents have special mercy on their children and general mercy is with ones relatives and towns people. A teacher has specific mercy for his students; this mercy is not for other students or other people. Similarly, Muslims should have a special mercy for Muslims. This mercy has been explained by the Qur'aan, 'indeed the believers are brothers.'

One form of mercy is with every creation. On one occasion, Rasulullaah said, 'deal well with animals.' The Sahabah asked, 'O Rasul of ALLAAH, is there reward for treating animals well?' Rasulullaah said, 'there is reward for treating every living creation well.' So, with a non-Muslim, when he is in need, then why won't there be reward for treating him well?

Anyway, one mercy of ALLAAH is special for the believers. It is on account of this that the believers will enter Jannah, the disbelievers will not get it. One mercy is general.

In this world, ALLAAH has mercy upon everyone. Therefore, there should be two mercies in us as well. One is a special mercy for the Muslims and one is general mercy for the entire creation.

In summary, some qualities of ALLAAH are such that they can be in man, although the status of them is different.

There are some qualities that are specific to ALLAAH, like ALLAAH is One, He is alone. This quality is specific to ALLAAH. Besides ALLAAH, no one is alone and unique. ALLAAH has made everything in pairs, 'the One Who created everything in pairs is Pure.' ALLAAH has great status, this quality is also specific with ALLAAH; we do not have permission to be proud, i.e. be big. A Hadith Qudsi states, 'Honour is my lower garment and greatness is My upper garment. He who wants to snatch these two garments from Me, I shall throw him headlong into Jahannam.' Therefore, do not adopt pride. A Hadith states, 'He who adopts humility for the sake of ALLAAH, ALLAAH will raise him.' Therefore, people should not adopt pride; rather, they should adopt humility.

Summary: some qualities of ALLAAH are special with ALLAAH and some are general. Some we get automatically and some we acquire through effort. The qualities of ALLAAH are countless. In one Hadith, Rasulullaah counted 99 qualities of ALLAAH; then he said, "He who encompasses them with enter Jannah." What is encompassing? Encompassing first means that one should learn them; then understand the meaning, then, the quality that is specific with ALLAAH, they should leave it specific and those which are general, we should create them in ourselves. When these three things come together, then encompassing will be found.

The foundational beliefs of Deen are three

There are two parts of deen; beliefs and deeds. Beliefs are the root from which the branches of deeds come out. If the roots are good, the branches will come out good and if the roots are bad, then the branches will come out bad. The foundational beliefs are three; the other beliefs come from them.

The foundational beliefs of Islaam: Tauheed, Risaalat and Ma'aad. In the 25 Makkan Surahs revealed, these three beliefs have been explained.

First belief: Tauheed. 'There is no deity but ALLAAH.' There is no deity but Him. The baseless Deens do not take ALLAAH alone as the deity. They take other deities together with ALLAAH. The Christians take the son and the holy ghost as deities besides ALLAAH. The Hindus have countless gods besides ALLAAH. One group of the Jews take Hadhrat Uzayr _ as the son of ALLAAH and amongst the Muslims as well there are such people who prostrate before graves, they go around it and ask the person in the grave for their needs. All these are in conflict with Tauheed, this is shirk. To believe another deity besides ALLAAH or to make the forms of worship before them is shirk.

Second belief: Risaalat. Risaalat means to send. ALLAAH j sends His message to people that worship Me, these are My laws, follow them. This sending of the message of ALLAAH is called Risaalat.

ALLAAH sends his message by means of the angels because ALLAAH j does not speak directly to anyone. Man will not be able to bear/tolerate. Man is weaker than a mountain, how can he bear the divine manifestation. That is why ALLAAH send His message through the angels. It cannot be that the angels do the work of reforming man. The angels

bring the message of ALLAAH to one of the people. ALLAAH makes a person a Rasul. A Rasul brings the message of ALLAAH to the people.

Then, when the details of the belief of Risaalat are brought forth, then one belief becomes four. To believe in the One sending the message (ALLAAH), the one through whom the message was sent, i.e. to believe in the angels and the one to whom the message was sent, i.e. to believe in the Nabi and to believe the message itself, i.e. which ALLAAH chose to be in the form of a book.

Third belief: Ma’aad. Ma’aad means to return, to reverse. The world that is carrying on, it is the final day. In this final day, all the animals will be destroyed when the trumpet will be blown the first time. Then there will be a gap of 40 years. After this, ALLAAH will send a rain; the effect of it will be that the bodies of all the animals will get up from the earth, like grass grows from the earth in spring. Then, the trumpet will be blown a second time and all the souls that are in the barzakh will return to the world and enter into their bodies. This is the second creation. **Because the souls have returned from the world of the barzakh, that is why it is called Ma’aad and it is also called Aakhirat.** This is the third fundamental belief.

On the Day of Qiyaamat, there will be no owner/ruler but ALLAAH

In this world, every one of us are owners. People say, ‘this house is mine’, ‘this land is mine’, ‘this shop is mine’. These are all owned in the world and all these ownerships are secondary (Majaazi), they are not real. When the day of Qiyaamat will come, then no one will be the owner of anything. All the ownerships of today will be finished. On that day, the owner of everything will be ALLAAH, besides

ALLAAH, no one will be the secondary owner of anything. The Qur'aan states, 'Do you know what the day of recompense is?' Then, the question is posed again, 'Do you know what the day of recompense is?' 'it is such a day that no one will be the owner of anything, the choice of everything will be for ALLAAH.' In Surah Mu'min, ALLAAH j draws the picture of Qiyaamat, where the entire creation will be gathered in the plains of resurrection, ALLAAH j will ask the people, 'Today, for who is the ownership?' The Hadith states that there will be no one to breath. When no one will reply, then ALLAAH will reply Himself, 'today, rule is only for ALLAAH, Who is Alone and Overpowering.' There is no rule besides His.

In Surah Faatiha, ALLAAH explained this quality of His, 'He is the Owner of the Day of Judgement'. Upon the world coming to an end, the day that will be 50000 years long, everyone will be resurrected and they will be taken to account. If they did good deeds, they will get a good recompense and if they did evil deeds, they will get an evil recompense; this recompense will only be given by ALLAAH.

Mention of the three foundational beliefs of Deen in Surah Faatiha

The three foundational beliefs of Islaam have been mentioned in Surah Faatiha. The first belief of Tauheed was mentioned in this way that ALLAAH j is the Rabb of the entire universe. For Him is all praise and perfection. When all perfection is for Him, then worship is only for Him. Worship is a form of helplessness and being a deity is the highest form of perfection. So, if we worship someone else, then the perfection that we established for ALLAAH, it has been prove for someone else. This is shirk which negates Tauheed. Then, one of the qualities of ALLAAH is 'Rabb of the universe'.

Due to which we have come from non existence into existence; then two qualities are mentioned together, 'The Most Beneficent, The Merciful'; then a third quality, 'Master of the day of Judgement' which is related to belief and the belief of Risaalat is mentioned in the last three verses.

'Guide us to the straight path'. There are two meanings of guide. One is to show the path and the second is to make a person reach the destination. You meet someone on the road, he said, 'I want to go somewhere.' You stood and told him go ahead, turn right, then there will be a four way; turn left, this is showing the path. It is not necessary that every person will find his way. He can reach or get lost. The second form of showing the way is that you said to him, 'follow me' you go ahead and he follows. Upon reaching the place, you tell him that you have reached your destination. There is no fear of getting lost. This is 'making the person reach the destination.'

In terms of the first meaning, the Ambiyaa show the way, their heirs show the way too. In terms of the second meaning, only ALLAAH shows the way. He is the only Being who can take a person to his destination. In the du'aa' 'guide us to the straight path' this is asked. We have reached the destination through the grace of ALLAAH, but after reaching the destination another place comes and that is we should remain in the place and not get lost, deviated. When taking us to the destination is the work of ALLAAH, then it is also the work of ALLAAH to keep us firm on the place. Therefore, when we say, 'guide us to the straight path', then it could have the second meaning that keep us firm on the straight path, we should not slip.

What is the straight path? 'the path of those You have favoured'. In Surah Nisaa' it is said, 'He who obeys ALLAAH and His Rasul, he will be those in the Aakhirat, those whom ALLAAH has favoured.' ALLAAH favored four types of people; the Ambiyaa', the Siddiqeen, the martyrs and the

pious. This is stage by stage. The stage of the Ambiyaa is the highest, then the Siddiqeen, then the martyrs, then the pious. We are making du'aa' to tread their path.

However many Deens there are in the world, they all say that our path came from ALLAAH j and we will reach ALLAAH. Therefore, it is said in front that the path that has come from ALLAAH, all the people are not firm on it. Some people remained on the path of ALLAAH and some people slipped but they slipped a little distance, not far away. 'Not the path of those who earned Your anger, nor of those who went astray."

You will see at the station, when one carriage is separated from the other carriages, then there is a distance of an inch, then one goes to the east and one goes to the west, but in the beginning they are only separated a distance of an inch. Similarly, the Deen that has come from ALLAAH, when people separate from it, they separate a distance of an inch, they move a little away. For many days they do not even know that they have taken another path. Then they go so far away that they have not relationship anymore with the true deen. Then the anger of ALLAAH comes upon them. And some people do not move so far away but they also move off the straight path. They do not remain on the straight path. We do not want the path of these two, but we want the path of the Ambiyaa', Siddiqeen, martyrs and pious – those whom You have favored.

Now finally, understand a special subject matter. In the Hadith, the tafseer of 'those who have earned Your anger' is given as being the Jews and those that have gone astray to be the Christians. The reason for this is that at the time of revelation, these examples were not in the Ummah. Therefore, according to the principle of 'the Hadith explains that which is not clear' Rasulullaah gave these examples. However, in the future, there was a split in the Ummah. 73 sects came about in

the Ummah, from them, only one remained on the truth. The other 72 sects are classified as deviated, so now the example of those who have earned your anger and those that have gone astray can be seen in the Ummah. Those that have gone so far off in their variances that the Mufteen have unanimous declared them to be out of the fold of Islaam, they are an example of ‘those that have earned Your anger’ and regarding those whom they have not declared disbelievers or they are not called kaafir unanimously, they are referred to as astray.

The summary of our Du’aa’ is that O ALLAAH, do not count us among the deviated groups, save us from their shadow, keep us firm on the path of the Ahl us Sunnah wal Jama’ah, do not let us go astray.

This is the second belief of Risaalat. Rasulullaah said that his path and the path of the Sahabah is the path of those who will attain salvation. This path has been adopted by the Ahl us Sunnah wal Jama’ah. Brothers, remain firm on this path. Do not sway this way and that way. Do not come into the trap of people. Many enemies are disguised as friends. They are in the form of crooked people. Do not be swayed by their sweet talk. May ALLAAH save us all and may He keep us firm on the straight path. Aameen

وآخر دعوانا ان الحمد لله رب العالمين

(2) Tafseer of Surah Ikhlaas

After the Masnun Khutbah, 'Say, He is ALLAAH, the One. ALLAAH is Independent. He does not beget nor was He begotten and there is none like Him.'

Elders and brothers, this is such a Surah of the Qur'aan that one will probably find an unfortunate Muslim who does not know this Surah. It is a small Surah and so important in terms of status that it is stated in an authentic Hadith that Surah Ikhlaas equals a third of the Qur'aan. From this Hadith, the importance of this Surah can be gauged.

Why are there the three short Surahs in the Qur'aan?

ALLAAH j has revealed three short Surahs in the Qur'aan that could be read in one breath without any difficulty. One is Surah Ikhlaas, the second is Surah Kauthar and the third is Surah Asr. The question that arises is that why were these three short Surahs revealed?, why were not two or four short Surahs revealed? There are two reasons for this. One reason is for sake of laughter and the other is the real reason.

The reason for laughter is that in every obligatory Salaah, recitation is obligatory in two Rak'ats. The third and fourth are empty. In optional Salaah, recitation is obligatory in every Rak'at. If you perform four Rak'ats of optional Salaah with one Salaam, then recitation will have to be done in every Rak'at because in optional Salaah, every two rak'ats is a separate Salaah. Salaah in reality is one Rak'at, in the second Rak'at, the same thing happens which occurred in the first and two Rak'ats are called Shuf'ah in Arabic.

Why is it not permissible to perform less than 2 rak’ats nafl salaah?

It is not permissible to perform less than two rak’ats of optional Salaah. Why is it not permissible? Ponder over your condition. From Takbeer Tahreema until Salaam, it is very difficult to keep ones devotion concentrated upon ALLAAH j such that it does not sway to the side at all. And if someone tries to be conscious, such that he does not bring any thought while in Salaah, then this is also a thought. This will begin. It is not possible to perform Salaah as is deserving of the right of ALLAAH, so how can this be compensated for? A person went to get tomatoes, he took 1kg. The shopkeeper weighed and put them into the basket. Now he looks at the tomatoes and says, ‘O brother, there is a mark on it, it has this and has that.’ The shopkeeper gives him a few more tomatoes and says, ‘Take brother, now go.’ i.e. what shortcomings were in the tomatoes, he was given more and it made up.

This is one way of making up for less. Therefore, the Shari’ah has not stipulated one Rak’at of Salaah. Whenever a person has to perform Salaah, he performs two Rak’ats so that they can be joined and become a complete Salaah. This is the wisdom of not performing a Salaah less than two Rak’ats.

This reason has been mentioned in the Hadith, **Rasulullaah prohibited us from performing Salaah that has its tail cut, i.e. he prohibited us from performing a Salaah of only one Rak’at.** If the tail of an animal is cut, the animal will have a defect. Similarly, a Salaah that has its tail cut is defective. There are two indications in this Hadith. One indication is that Salaah can also be of only one Rak’at and the second is that it is defective/ incomplete. Therefore, the Shari’ah has forbidden Salaah of one Rak’at. **The least that could be performed is two so that the defectiveness of one can be compensated by the other.** In summary, optional salaah; whether four Rak’ats

are performed with one Salaam or six or eight are performed, every two Rak'ats is a separate Salaah. However, Witr is such a Salaah which has three Rak'ats and recitation is necessary in every Rak'at. **So, if someone is lazy, unwilling and a person wants to perform Salaah quickly and get done with it, then ALLAAH j revealed three short Surahs, that take them and recite them quickly.** Going ahead, because there is no recitation in four Rak'ats, that is why every two Rak'ats is a separate Salaah. **Only Witr is a Salaah in which there is recitation in all three Rak'ats.**

Therefore, three short Surahs have been revealed so that if someone wants to perform Salaah quickly, he can do so. This is the reason for laughter.

The correct reason is that there are three things that cause effect. ALLAAH j is our Creator and Owner, we are His servants. When we are His servants, then it is our responsibility to worship Him. How should we worship Him? In order to teach this, He sent His Deen to us by means of the Rasuls that look, worship should be done like this. So two things have been discussed. One is that ALLAAH sent His Deen through the Ambiyaa and secondly, we were sent to humanity, **so the causative things are three. ALLAAH, the Rasuls and man. Therefore, ALLAAH revealed three Surahs. In these three Surahs, these three causative factors have been introduced. In Surah Ikhlaas, ALLAAH is introduced, in Surah Kauthar, the conditions of Rasulullaah have been explained and in Surah Asr, the program of reformation for man is stated.**

If a person wants to reform himself, then what is the formula? This formula has been explained in Surah Asr. Therefore, there are three Surahs. If there are long Surahs, then every person cannot learn them. Short Surahs were revealed so that every man, woman, city dweller or village dweller, child or old person, they can learn it and understand.

Imam Shafi'i ↦ is reported to have said that if ALLAAH did not reveal the entire Qur'aan, He only revealed Surah Asr; then this Surah would have been sufficient for the reformation of man until Qiyaamat. This is not the statement of a small person; it is the advice of Imam Shafi'i ↦. Understand the importance of Surah Asr from it and Rasulullaah explained the importance of Surah Ikhlaas that it is a third of the Qur'aan. This is the real reason for the revelation of these three Surahs.

Surah Ikhlaas is equal to a third of the Qur'aan

Generally, this meaning of the Hadith is explained that the amount of reward attained from reciting a third of the Qur'an, that reward will be acquired by reciting Surah Ikhlaas once. So if someone recites Surah Ikhlaas thrice, then he will get the reward of reciting the entire Qur'aan. Generally this meaning is given of the Hadith. You might have also heard it.

However, there is another meaning of this Hadith and it fits better as well. The meaning is that Deen is a combination of two things, beliefs and actions. In beliefs, the foundational beliefs are three; Tauheed, i.e. the oneness of ALLAAH, the Risaalat of Muhammad , i.e. our Guide is Rasulullaah , Ma'aad, i.e. Aakhirat, that the life of every person living in the world will come to an end and the life of the world itself will come to an end one day. On the final day, the souls of the entire universe will be returned to their bodies, so this final day can also be called Ma'aad (returning) and Aakhirat as well. These are the three foundational beliefs and Deen refers to these three beliefs. These three beliefs have been explained in various ways in the Qur'aan. **From the three beliefs, Tauheed has been explained completely in Surah Ikhlaas. It is as though a third of the subject matter has been mentioned therein; therefore, Surah Ikhlaas has been classified to be a third of the Qur'aan.**

This is the second explanation given of the Hadith and the first has also been given. The second explanation is preferred and better because in an authentic Hadith it is mentioned regarding **Surah Zilzaal that this Surah equals half of the Qur'aan.** At this point, no one gave this meaning that recite Surah Zilzaal once and you will get the reward of reciting half the Qur'aan, recite it twice and you will get the reward of reciting the entire Qur'aan. Everyone gave the explanation that there are two lives, the life of this world and the life of the Aakhirat. In Surah Zilzaal the life of the Aakhirat is explained and the entire Qur'aan discusses the life of the world. **This Surah discusses in completion the life of the Aakhirat, therefore it is half the Qur'aan.**

Similarly, another Hadith states that Surah Kaafiroon is equal to a quarter of the Qur'aan. At this point, no-one gave the explanation that recite Surah Kaafiroon four times and you will get the reward of reciting the entire Qur'aan. All gave the explanation that the foundational beliefs of Deen are three; Tauheed, Risaalat of Muhammad and Ma'aad. The fourth is practice. **I said that Deen is a combination of beliefs and action. So action is one and the foundational beliefs are three; the total is four and in Surah Kaafiroon, explanation of sincerity in worship is given that worship; then worship only ALLAAH. Do not make anyone a partner. So Surah Kaafiroon equals a quarter of the Qur'aan. According to this sketch, Surah Ikhlaas should be explained that the foundational beliefs are three and the complete explanation of one is in Surah Ikhlaas. Therefore, Surah Ikhlaas equals a third of the Qur'aan.**

In summary, when one belief from the three foundational beliefs are explained, then its importance is clarified. Just as the importance of Surah Asr is clarified from the statement of Imam Shafi'i ↦, therefore, in the short time of today, this Surah should be understood.

The reason for revelation of Surah Ikhlaas

There is a narration regarding the reason for revelation of this Surah that the polytheists of Makkah once said to Rasulullaah , “Explain the lineage of your Rabb, that who is your Rabb? Who is His father?” the polytheists used to use the word Rabb for their gods. The Qur’aan states, Yusuf _ said, “Are many different gods better or is one ALLAAH, the powerful better?” from this we learn that the polytheists used the word Rabb for their gods and the Christians use the word Rabb today as well. Rabb is an Arabic word. They use the word lord in its place. They use the word lord for Hadhrat ‘Isa _. They use this word for people lower than him as well.

Similarly, the polytheists use the word Rabb for deities besides ALLAAH. It is stated in the Qur’aan that when Hadhrat Moosa _ and Hadhrat Haaroon _ reached Fir’awn and called him to believe in the Rabb, Fir’awn asked, “Who is the Rabb of you two that you call me to, O Musa?” this is because Fir’awn used to call himself a Rabb, “I am the highest Rabb”, is there any other Rabb besides Me. There are small statues, but from all of them I am the leader. From these verses it is known that the polytheists also used to use the word Rabb for their deities.

When the first verse of the Qur’aan was revealed, ‘Recite in the name of your Rabb Who created’, the Qur’aan also used the word Rabb. Therefore, the question arises naturally that our Arbaab (plural of Rabb), we know them. When you are calling us to believe in Rabb, then introduce Him. This is our Rabb, this is His father; these are His children. Now you are calling us to some other Rabb, so introduce Him that who is He? Who is His father and who are His children? This was the question and this was the reason for His creation.

Subsequently, this Surah of the Qur'aan was revealed and the reply was given, 'Say, He is ALLAAH' i.e. the Rabb that the Qur'aan calls to, the name of His being is ALLAAH and the polytheists know ALLAAH. They did not use the word ALLAAH for their statues. They used the word ALLAAH only for ALLAAH. Like in India, the Hindus use the word Ayshwar and Par Mayshwar for ALLAAH only, they do not call any of their statues Ayshwar (Creator), and Par Mayshwar (One Who loves the creation). Similarly, according to the Jews, the original name of the deity was Yahooda. There is a sect among the Jews called Jehovists which means testimony of ALLAAH. Their beliefs about Hadhrat Isa _ are similar to those of Islaam. Just as for them is the word Yahooda and the word Ayshwar, in Arabic, the original word is ALLAAH. The polytheists knew this word and they used to use it as well. They were told, He, regarding whom you ask, His original name is ALLAAH and ALLAAH has two qualities; one is Alone, this is the first quality of Allah, He is unique and there is none with Him.

The meaning of 'couple' is not male and female

This subject matter is discussed at various places in the Qur'aan that ALLAAH j created everything in pairs in the universe. The only sole Being is ALLAAH j. There is no one that is Alone but ALLAAH. Everything is in pairs. However, upon hearing the word 'pair/couple', male and female, masculine and feminine come to mind. This is not the meaning of pair. **A pair refers to two such things that join and fulfill an objective.** Then, if those two things are male and female by coincidence, then there is no difference. It is not necessary for every pair to be male and female, like 2 sandals are a pair because 2 sandals join and fulfill one objective. So, ALLAAH j has created everything in pairs. The Qur'aan states, 'By the sky, which We have created long and wide.' 'And look at the earth which We have spread out, so how good We have spread

it out.' 'And We have created everything in pairs' why have We created them in pairs? 'so that you may remember one thing.' What is that thing? **The world in which we live, it also has a pair.** When ALLAAH has created a pair of everything, then how can this world be alone on its own? This world on its own, how can it fulfill an objective to completion?

Together with this world, is another world of the Aakhirat and this world and that world is a pair. Both of them join and fulfill an objective. What is the objective? The objective is that do good; you will get a good reward and if you do evil, and you will suffer. When there are two worlds, then the objective can be fulfilled.

The world and Aakhirat joins to achieve the objective

We see in this world that the good doers and evil doers are equal. The good doers, if they are healthy and wealthy, then the evil doers are also healthy and wealthy. If the evil doers are blind and excused, then the good doers are also blind and excused. We do not see any difference in this world. So, is this universe of ALLAAH unfair? No. ALLAAH j is Most Wise in His doings. So, when will the good doers be rewarded and when will the evil doers be punished? For this is the Aakhirat. In the Aakhirat, milk will be separated from water, the good doers will be rewarded until eternity and the evil doers will be punished for eternity. Practice has to be done in the world and there the fruit will be consumed. **Both worlds join and the objective of life is achieved. The world alone does not fulfill the objective.**

Look, we plant wheat in a farm. The wheat grows, and grows, it is prepared. After preparation we go around the farm, and we do not see a single grain of wheat. There is only grass to be seen. If this remains a farm, then what will be the benefit

of us planting? One day will come when the crop will be harvested, the farm will be empty and all the grain will reach the mill. The cows will walk over it, the grain will be removed and the outer shell will be separated. The fruit of our harvest will be shown now.

My brothers, the world is a farm like this too. One day, this crop will be harvested and all the grain (man) will reach the mill (the plains of resurrection). After the sorting, the grain (dwellers of Jannah) will be placed on one side and the shell (dwellers of hell) will be placed on one side. The grain will be sent to Jannah and the outer shells will be burnt as happens here because people here do not have animals or they do not feed cattle as happens by us. Anyway, they are separated. This is the condition of the world that the good doers and evil doers are mixed, one day they will be separated.

So ALLAAH j said that this world and the next world join and are a pair. Remember this because we created everything in the universe as pairs. Only ALLAAH is Alone. There is no one that is alone but Him. In Surah Yaaseen it is stated, ‘Pure is the Being, He who created everything in pairs, whatever grows from the earth, there are also pairs in it, there are pairs among man and the creation that people do not know, ALLAAH created them as pairs as well.’ ALLAAH is pure from having any partner.

The foundational thing that must be known is that the meaning of pair is not male and female, but those things that join and fulfill an objective. **In summary,** the first quality of ALLAAH is that He is alone, it is not possible for him to have a partner; otherwise He will be half a deity. When two deities join and fulfill an objective, then where does He remain a complete and perfect deity?

Subsequently, the second quality is ‘ALLAAH is Independent’, i.e. He is not in need of anything, He is unique,

He is perfect. There is no shortage of perfection in Him. The polytheism of Makkah began their proof that a person of high standing cannot run a huge factory on his own. He will have to appoint managers for different departments. One king cannot run the entire country. He has to put up administrative departments, so how can He run such a universe on His own?

ALLAAH did not appoint a separate deity for the wind, a separate deity for the wealth, a separate deity for the rain. This ALLAAH is weak and in need according to these people. The owner of the factory cannot run the factory on his own, the king of the country, he cannot run the country on his own because they are both weak, so is ALLAAH also weak? He is independent; there is no shortcoming in Him.

In seven places in the Qur'aan, this subject matter has been discussed that ALLAAH created the sky and earth and everything in between in 6 days, then ALLAAH took to the 'arsh on His own and He took control of the affairs, i.e. ALLAAH did not give the arrangement of the affairs of the universe to anyone.

In summary; this is the second quality of ALLAAH, to be independent, He is perfect, no perfection of His lies in wait that He will acquire later. No shortcoming can even come close to ALLAAH.

Amongst the Arabs, the way of introducing someone was that if someone was asked, who is your friend? He will say, 'Abu so and so.' (The father of so and so). This is a title in Arabic which is used until today. Then is the title of the lower level, Ibn so and so, i.e. the son of so and so. Like the title of Rasulullaah was Abul Qaasim and the title of Abdullaah Ibn Umar was Ibn Umar. These two titles would exist among the Arabs and Abu so and so would be used more. Therefore, introduce ALLAAH, that who is His father and who is His son. The Qur'aan says, 'He was not begotten nor does He beget', so

how can he be Abu so and so. When he was not begotten, then how could he be Ibn so and so. He cannot be Abu so and so and Ibn so and so because He is alone and independent. If ALLAAH had to give birth to someone, then that son would also be ALLAAH, so where would ‘alone’ remain? There would be two deities. **A father is in need of a son so that he could be a support for him in old age.**

Besides this, every person wants children. This want is also a need. There can never be such a shortcoming in ALLAAH and if ALLAAH had parents, then the parents would also be deities because the children are of the same species. If a cat is born in someone’s house, then how does it seem? When a child is born, then its parents are also accepted as humans. So, if ALLAAH is ALLAAH, then His parents will also have to be accepted to be ALLAAH, so where did ALLAAH remain alone? Where did He remain independent?

Go forward, in terms of being a father and a son; there is no equality, so in what terms will there be equality? It is said, ‘there is none equal to ALLAAH.’ In any terms, no one is equal to ALLAAH. When no one is equal to Him, then how can there be another deity but Him?

In this Surah ALLAAH was introduced and this lesson is taken from it that ALLAAH is alone and He is independent. There is no question of calling on anyone together with Him, no matter what the type of calling it is. Whether it is the call of the polytheists or the call of the Muslims, that I take a vow in the name of someone other than ALLAAH, someone is made partner in the worship of ALLAAH, showing off is also shirk even though it is shirk of the lowest level and the higher level of shirk is that two or three or many deities are worshipped. So from top to bottom, all these are forms of shirk. Therefore, join yourself to only one ALLAAH, do not turn your attention anywhere else, this is Tauheed.

Mujaahid Azaadi Maulana Muhammad Ali Jauhar states,

Tauheed is that ALLAAH Himself says in Mahshar

This servant was angry at both worlds for My sake

My brothers, this is Tauheed and this is the subject matter of this Surah.

وآخر دعوانا ان الحمد لله رب العالمي

(3) 20 rak'ats of Taraweeh are Sunnah

After the Masnun Khutbah, 'The month of Ramadhaan is the one in which the Qur'aan was revealed.' Rasulullaah said, "He who fasts during Ramadhaan with faith and hope of reward, his past sins will be forgiven and he who stands up in worship with faith and hope of reward his past sins will be forgiven.' (Bukhari, Muslim) Anas said, 'ALLAAH made the fast of Ramadhaan obligatory and Rasulullaah made the standing (in salaah) Sunnah.'

Elders and brothers, we are in this blessed month. This month has a special relation with the Qur'aan and the Qur'aan has a special relation to it. The Qur'aan was revealed in this month. ALLAAH j says, 'The month of Ramadhaan is such a month in which the Qur'aan was revealed.' Therefore, in order to fulfill the right of the Qur'aan two deeds have been specified for this month; fasting during the day and performing extra (Taraweeh) worship at night before sleeping. Because both these forms of worship are long, they have to be done punctually throughout the month; that is why a formula for making them esay has been explained in Bukhari and Muslim.

It is said, 'He who fasts Ramadhaan with faith and hope of reward, his past sins will be forgiven and he who stands up (in worship) with faith and hope of reward, his past sins will be forgiven.'

This reward which has been mentioned, we should have conviction in it and keep the reward before us, then both deeds will become easy. In this Hadith, the meaning of Imaan is not the technical definition of Imaan, but the lexical meaning is taken, i.e. having conviction of reward. Therefore, for sake of explanation, the word 'hope of reward' was joined.

Hadhrat Anas says that ALLAAH j has made the fast obligatory and Rasulullaah has made standing in extra worship at night before sleeping Sunnah. The reason for this is that during the day, the nature of a person is constrained and during the night it opens up. Because each fast has to be kept separately, that is kept with being restrained and the Qur'aan has to be recited throughout Ramadhaan. Every person does not memorize the entire Qur'aan. So whoever is Haafiz, he recites aloud and others listen. **In order to read and listen, openness is required in ones nature. That is why Taraweeh has been kept at night.**

Taraweeh is an extra Salaah of Ramadhaan and Tahajjud is performed throughout the year

From here it is understood that Taraweeh is an extra Salaah of Ramadhaan. And Salaat ul Layl (Tahajjud); is performed throughout the year and it is done individually because it is difficult to gather people at the end of the night. **So those people who take both Salaahs to be one, they are incorrect.** In fact, these two Salaahs are completely different.

One is the Salaat ul Layl, i.e. tahajjud. This Salaah is performed throughout the year. It is performed In Ramadhaan and out of Ramadhaan. The meaning of Tahajjud is 'to leave sleep'. Because this Salaah is performed at the end of the night, a person first sleeps, then gets up and performs this Salaah; that is why it is called Tahajjud. The other name for it is Salaat ul Layl.

Secondly, Qiyaam e Ramadhaan is Taraweeh. This is a special Salaah of Ramadhaan. This Salaah is performed during Ramadhaan and it is not performed during the other eleven months.

In the time of Rasulullaah ﷺ, the number of Rak'ats of Taraweeh were not stipulated and this Salaat was not performed in congregation. It was only encouraged that this is such a Salaah that will wipe out previous sins. Subsequently, people would perform Salaah individually. However much divine ability ALLAAH would give a person, he would perform that amount of Rak'ats. This remained the method in the era of Hadhrat Abu Bakr ؓ and the first 6 years of the era of Hadhrat Umar ؓ was a time of great trial. The Muslims were engaged in war with two superpowers at the same time. When these powers were broken, then Hadhrat Umar ؓ did many works regarding the arrangement of the nation and Deen.

One of these things was he made the system of performing the Taraweeh Salaah in congregation. In the beginning, the Imam would perform eight Rak'ats and he would perform them until the time of Sehri. There is a narration in Muwatta Maalik that Hadhrat Umar ؓ first gave the command of performing eleven Rak'ats from which people would complete just before Fajr (pg.40). At the time, they thought that this is Tahajjud time. **Then it was brought to the notice of Hadhrat Umar ؓ that the two or three nights that Rasulullaah ﷺ performed Salaah in congregation, it was 20 Rak'ats and Rasulullaah ﷺ would perform 20 Rak'ats on his own before sleeping.**

Hadhrat Ibn Abbaas ؓ narrates that Rasulullaah ﷺ would perform 20 Rak'ats in Ramadhaan without congregation and Witr. (Bayhaqi 2/496). Allamah Ibn Hajar Asqalani ↦ has written in At Talkhis al Habeer fi Takhrij Ahaadith Ar Rafi'i Al Kabeer (1/199) a narration that the congregation Rasulullaah ﷺ held for two days, 20 Rak'ats were performed. Haafiz ↦ says that all the scholars of Hadith are unanimous that this narration is authentic (Fataawa Rahimiyyah).

It is not correct to call Taraweeh an innovation

Subsequently, Hadhrat Umar changed the system and behind both Imams Hadhrat Ubayy Ibn Ka’b and Hadhrat Tamim Daari, he gave the command that they should perform 20 Rak’ats and they should perform it short and give the people a chance to listen. Finally, in the last part of the night, people would get up and perform Tahajjud. Bukhari #2010 states that after this system started, **once Hadhrat Umar came to Masjid Nabawi and he saw the people performing Salaah behind one Imaam and he said, ‘this is something new that is good.’ i.e. it is not correct that people call this Salaah Bid’ah (innovation).** According to the thinking of the people, Hadhrat Umar called this Salaah Bid’ah (something new). And he refuted this with the words, ‘what a good thing’.

When the system of Taraweeh was made, then there was discussion amongst the people that was new thing has come about. When Hadhrat Uthman renovated Masjid Nabawi, then some people said that this has become the palace of Kisra. Hadhrat Umar refuted this thought that if this is something new, then it is something very good because there is an original of it present and it was the performance of two or three days of optional Salaah that Rasulullaah performed in congregation. He used the lexical meaning of the word Bid’ah and spoke on basis of assumption. In terms of the lexical meaning, there can be Bid’ah Hasanah, and Bid’ah Sayyi’ah. **The technical definition of Bid’ah is only Bid’ah Sayyi’ah, not Hasanah.**

Tahajjud is more virtuous than Taraweeh

He then said something else; ‘the Salaah from which people sleep is more virtuous than this Salaah.’ i.e. Tahajjud is more virtuous than Taraweeh. Therefore, just as people

perform Taraweeh with due importance, they should similarly perform Tahajjud. From this advice it becomes clear that Taraweeh is not Tahajjud, in fact, they are two separate Salaahs. The time for one is before sleeping and one is upon waking up. **One comprises of 20 Rak'ats and the other is 8.** Subsequently, from the time of Hadhrat Umar , until now, the Ummah, in the east and the west, has been performing Taraweeh in congregation.

The agreed upon narration of Hadhrat Ayesha radhiyALLAAHu anha relates to Tahajjud, it is not related to Taraweeh

Only the Ghayr Muqallideen have a different view in this matter. They say that Taraweeh is 8 Rak'ats.

They take their proof from the Hadith of Hadhrat Ayesha radhiyALLAAHuanha. Hadhrat Ayesha radhiyALLAAHu anha says that Rasulullaah did not perform more than 11 Rak'ats during and out of Ramadhaan. They state that the Hadith of Hadhrat Ibn Abbaas in Bayhaqi and Musannaf Ibn Abi Shaybah (7774) is weak. However, this thinking of the Ghayr Muqallids is not correct because the Hadith of Hadhrat Ayesha radhiyALLAAHu anha is not related to standing in Salaah during Ramadhaan, but it deals with Tahajjud. The 8 Rak'ats that Rasulullaah would perform, it would be throughout the year and Taraweeh was only performed during Ramadhaan.

Besides this, the four Imams, all the Sahabah, Tabi'in and all the scholars are unanimous that 20 Rak'ats is Taraweeh. If assuming this Hadith of Hadhrat Ayesha radhiyALLAAHu anha is linked to Taraweeh, **then it is said to the Ghayr Muqallideen that Rasulullaah used to perform this Salaah**

throughout the year, you also perform it throughout the year, then we shall know whether you are 'ahl Hadith' or whether you take what suits you, swallowing what is sweet and spitting what is bitter!

If they say that Rasulullaah performed Salaah in congregation for two or three days of Ramadhaan, that is why we practice on it, then listen, if you want to practice on this Hadith, then perform Taraweeh in congregation only for two or three days. Then go from the Masaajid so that the fitnah can be finished, and come in the last few days of the month so that there is peace throughout Ramadhaan.

Why do the Ghayr Muqallids reject 20 rak'ats of Taraweeh?

Summary:

The system of performing Taraweeh in congregation began in the era of Hadhrat Umar ↔ and first Hadhrat Umar ↔ gave the command that 11 Rak'ats should be performed, this carried on until the time of Tahajjud. This was based on the narration of Tahajjud but later it became clear that in Ramadhaan, Tahajjud is in its place and Taraweeh is a separate Salaah. Subsequently, based on the narration of Hadhrat Ibn Abbaas ↔, the number of Rak'ats were increased and the recitation was made less so that people could complete the Taraweeh and sleep, and wake up in the end of the night and perform Tahajjud according to habit.

Subsequently, from that time until now, this system is in place in the east and west and the entire Ummah is unanimous on this. Only the Ghayr Muqallids have a different view but the variances of the deviated groups do not affect concensus (ijmaa'). Hafiz ↦ has written an incident in Fath ul Baari,

commentary of Sahih Bukhaari that Imam Abu Yusuf ↦ asked Imam Abu Hanifah ↦ that did Hadhrat Umar ↔ have proof from Rasulullaah for 20 Rak'ats of Taraweeh. **Imam Abu Hanifah ↦ replied, "Hadhrat Umar ↔ did not invent anything, definitely he had proof."** (Fath ul Baari vol.2 p.420)

Subsequently, Haafiz ↦ has written this narration in Talkhis ul Habeer that the congregation Rasulullaah performed for two days, he performed 20 Rak'ats. Hafiz ↦ writes that all the Hadith scholars are unanimous that this Hadith is authentic. The Hadith of Ibn Abbaas ↔ which I mentioned sourced from Bayhaqi states that Rasulullaah performed 20 Rak'ats of Taraweeh individually in Ramadhaan as well as Witr. Although this narration is weak; but the practice of the people supports it. In fact, in the case of the practice of the people, there is no need for the narration at all.

For example, the Kalimah Tayyibah (there is no deity but ALLAAH and Muhammad is the Rasul of ALLAAH) is not proven from any narration. Although both its parts are found in the Qur'aan but the complete Kalimah Tayyibah is not proven in any weak narration. However, because the entire Ummah has been practicing on it and ijmaa' (consensus) is a powerful proof, that is why there is no need for a chain of narration at all.

The Ghayr Muqallids reject this because they are 'ahl Hadith'. After the Qur'aan, they only accept Hadith as proof. **The result of this is that they do not accept ijmaa' of the Ummah, in fact, ijmaa' of the Sahabah as proof. They do not accept the statements of the Sahabah as proof, to the extent that they do not even take as proof the views of the rightly guided khulafaa' and all that which was decided by ijmaa' in their eras. That is why they are a deviated group, and the variances of a deviated group does not affect**

ijmaa', otherwise the shi'a also do not accept the khilaafat of Hadhrat Abu Bakr ؓ, so, has his khilaafat also become something about which differences exist? We repent! Therefore, the salafis should be aware of this and the Hadith of Hadhrat Ayesha radhiyALLAAHu anha has no link to Taraweeh. They should understand this well.

وآخر دعوانا ان الحمد لله رب العالمين

(4) The ruling of du’aa’ after Salaah

After the Masnun Khutbah,

‘and those who say, O our Rabb, grant us the coolness of our eyes from our spouses and our children and make leaders for the muttaqeen.’

Noble elders, this is a verse from the last ruku’ of Surah Furqaan. It was recited by the Imam in Salaah today and generally Muslims recite this verse as du’aa’. Those who know Arabic and understand the subject matter, they understand and make Du’aa’. However, we do not know Arabic, we do not understand anything. We only know this much that wherever there is ‘Rabbana’ in the beginning of a verse, it has some Du’aa’. Therefore, the verses that have ‘Rabbana’ in the beginning, we learnt those verses and we read them but do not understand them. The objective of Du’aa’ is not fulfilled through this. **Real Du’aa’ is that we understand what we ask from ALLAAH.** If we learnt a few verses and some AHadith which are recited as Du’aa’, and we lift our hands and recite them without understanding, then this is not complete Du’aa’.

It is good to make du’aa’ after Salaah

Today, amongst the Arabs and non-Arabs there is great difference of opinion in this ruling that should Du’aa’ be made after Salaah or not? You would have seen in the Haramayn that the Imams there do not make Du’aa’ after Salaah. Besides the Haramayn, in the other Masaajid, the Imams also do not make Du’aa’ after Salaah. They say that to make Du’aa’ in congregation after Salaah is Bid’ah (innovation). It is not proven from Rasulullaah . The Sahabah did not make Du’aa’ in this way as well.

The four schools of Fiqh are four schools of thought

On the other side are the four schools of Fiqh[2]. Most of the Muslims follow them. This ruling is written there that it is good to make Du’aa’ after Salaah, it is not written Sunnah. The scholars have written that it is good to make Du’aa’ after Salaah because in the first era, Islaam was only amongst the Arabs. Arabic was their language and the Qur’aan is in Arabic. The AHadith are also in Arabic. The Du’aa’s that are mentioned therein are also Arabic. The Muslims of the first era understood the Qur’aan, they understood the AHadith and they understood the Du’aa’s, they were able to make Du’aa’ in Salaah and they used to make all their Du’aa’s in the final sitting of Salaah.

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[2] The four schools of Fiqh are four schools of thought. They are not the views of certain people. Generally, people understand that the Hanafi Madh hab is the views of Imam Abu Hanifah ↦, the Shafi’i Madh hab is the views of Imam Shafi’i ↦, the Maliki Madh hab is the views of Imam Malik ↦ and the Hanbali Madh hab is the views of Imam Ahmad bin Hanbal ↦. It is not correct to understand like this. It is not the views of certain people, but they are four schools of thought. In order to draw rulings from the Qur’aan and Hadith, there are four principles. Subsequently, in Hanafi Fiqh, fatwa is not given only on the view of Imam Abu Hanifah ↦. In a number of rulings, the view of Imam Abu Hanifah ↦ is present but fatwa is given on the view of his students. This is the condition of the other schools of thought as well. For example, is Muzaara’at permissible or not? Muzaara’at means to split land, we give our land to someone so that he may plant on it and the produce will be split half half, or one third yours and two thirds mine, or the other way round. This is called Muzaara’at. Imam Abu Hanifah ↦ says that Muzaara’at is not permissible. Imam Shafi’i ↦ says the same thing. However, in Hanafi Fiqh, the fatwa is not given on the view of Imam Abu Hanifah ↦, it is on the view of Saahibayn. Saahibayn say that Muzaara’at is permissible and in the Shafi’i Madh hab, the fatwa is not on the view of Imam Shafi’i ↦, but on the view of his students. In summary, there are principles in the four schools of thought in order to derive rulings which are called Usul ul Fiqh. In the light of these principles, rulings are drawn from the Qur’aan and Hadith according to a special method/nature. So, whoever understands this to be the views of one person and says that following them is Taqlid Shakhsi understands incorrect. This is not following a specific person, but following a specific school of thought.

They would also make Du’aa’ in Ruku and Sajdah of the Nawaafil and Sunan, and in Qaumah and Jalsah. It is narrated about the Tahajjud of Rasulullaah that he used to make Sajdah equal to the number of reciting 50 verses and he would make abundant Du’aa’ therein. This was also the condition of the Sahabah; in fact, the Arab scholars make all their Du’aas in Salaah even today. You would have hear the Imams in the Haramayn who make Du’aa’ for three quarter of an hour in Witr during Ramadhaan. Those Du’aa’s are not learnt from before but they are clearly asking. They have this ability. So, when they make Du’aa’ in Witr, in the Qa’dah posture, in Ruku and Sajdah, so after these Salaahs, what is the need to make separate Du’aa’? Therefore, Rasulullaah and the Sahabah did not make congregational Du’aa’ after the Salaah.

However, when Islaam went beyond Arabia and went to the non Arabs, then there was a difficulty for them. They also have to ask ALLAAH, if they do not ask ALLAAH, then their relationship with ALLAAH j will be broken. Then, the essence of worship is Du’aa’. Rasulullaah said, “Du’aa’ is the essence of worship.” If there is no kernel in the almond, then the almond is useless. There is no value to this almond. The real thing is the kernel. It is for this reason that the almond has value. Similarly, in worship, the essence is Du’aa’. It is for this reason that worship is worship. Without Du’aa’, the shell of worship remains and the non Arabs cannot make Du’aa’ in Salaah.

If they make Du’aa’ in their own language, their Salaah will break and if they make Du’aa’ in the words of the Qur’aan and Hadith, then for non Arabs it is like Adhkaar because they do not understand those Du’aa’s. when they recite Du’aa’s without understanding, then it is not Du’aa’, it will be Adhkaar. **Du’aa’ is that which a person understands and asks ALLAAH.** This was a great need before the non Arabs.

Therefore, the scholars of the four schools of thought brought out the solution that they should make Du'aa' after Salaah. However, the congregational form should not be taken as necessary; it should be left out at times. **If someone makes Salaam and goes away, he should not be reprimanded. If someone begins Du'aa' before the Imam or he carries on after the Imam, then he should be considered. It should not be made necessary to begin the Du'aa' with the Imam and complete the Du'aa' with the Imam. Taking these points into consideration, it will be Mustahab to make Du'aa' after Salaah. This is the view of the scholars of the four schools of thought and the non-Arabs need it; that is why it has been classified as good.**

ALLAAH loves that His servants ask

In summary, I was explaining that it is good to make Du'aa' after Salaah because Du'aa' is the summary of worship and its essence. It is through Du'aa' that a person's relationship with ALLAAH j is made. The thing most beloved of the servants by ALLAAH is Du'aa', ALLAAH wants that His servants ask Him every small and big need. It is stated in a Hadith that if the strap of your sandal breaks, then ask that of ALLAAH too. It is apparent that the strap of a sandal is something small, it can be acquired for a cheap price, but this should also be asked of from ALLAAH because ALLAAH loves that the servants ask of Him. The one who asks of ALLAAH is beloved to Him, whether he asks crooked or straight, but he should definitely ask.

ALLAAH j deals with His servants in accordance to their intelligence and understanding

Maulana Rum ↦ has written an incident, when Hadhrat Musa _ went to Mount Toor, then he saw a shepherd that was herding his goats. He was sitting under a tree and making Du’aa’. He was saying that O ALLAAH, where are you? If I find you, then I shall give you the milk of my goats to drink, O my Patron, maybe there is lice in your hair, I shall remove the lice, O my ALLAAH, possibly there is no button on your clothes, I shall put a button from the thorn of the Babul tree. When Hadhrat Musa _ heard him making Du’aa’ in this way, he scolded him. The person stopped his Du’aa’. When Hadhrat Musa _ reached Mount Toor and he spoke to ALLAAH, then the first thing that ALLAAH said was O Musa, a servant of Mine was speaking secretly to Me, why did you stop him? He only had that amount of knowledge; he was praising Me according to his understanding and knowledge.

From this it is known that ALLAAH j deals with each person according to his status.

The incident of a person’s forgiveness

Anyway, this was an incident without any chain of narration but there is a Hadith of very high status. Rasulullaah said, “There was a person of the previous nations whose life was very bad. He made a bequest that burn my body and throw half my ashes in the sea and throw the other half into the air so that I am not caught by ALLAAH. If I come into the control of ALLAAH, then He will give me such a severe punishment that He has not given to anyone. Subsequently, after his death, his heirs carried out his bequest; they burned him, threw half the ashes in the sea and threw half into the air. ALLAAH

commanded the ashes to come together, it came together and he was made to stand alive in the court of ALLAAH.

ALLAAH asked him, “My servant, why did you do this?” he said, “Rabb, out of fear for you.” ALLAAH forgave him.

This incident is stated in the Hadith. If someone of understanding and intelligence has such a belief regarding ALLAAH, he will become a disbeliever because this is such a belief that contradicts the power of ALLAAH but that person did not have much understanding that is why his thought was not classified as disbelief and ALLAAH forgave him.

On account of this Hadith the scholars have stated that every person is dealt with according to his intelligence and understanding.

The one who asks ALLAAH in good conditions is more beloved to ALLAAH

I was saying that if ALLAAH is not asked, He will be displeased. ALLAAH loves that person who asks and asks in abundance. In fact, he who asks ALLAAH in good conditions, ALLAAH loves that servant more. In difficult conditions, he is heard by ALLAAH. Those who do not ask while they are in good conditions, they do not cry before Him, they understand that we have everything, food, drink, house, clothing and everything of need. ALLAAH has given him everything so he does not need to ask. When such people are affected by difficulty and calamity and they call out O ALLAAH, then ALLAAH will not listen to them. The best servant of ALLAAH is he who calls on ALLAAH in good conditions, keeps a relationship with Him, makes Du’aa’ to him and pleads before Him.

Then, in difficult conditions, ALLAAH will hear his call and will fulfill his needs.

In essence, it is necessary to ask ones hopes and desires from ALLAAH and this is the summary and crux of worship. When this happened with the non Arabs that they could not ask their needs in Salaah and they could not make Du'aa' in Salaah; then the scholars brought out the solution that they should make Du'aa' after Salaah. They should ask in their own language, the scholars have stated this to be Mustahab.

The proof of being beautiful/good

Hadhrat Abdullaah bin Mas'ood ↔ says that whatever the Muslims take to be good, it is good according to ALLAAH. The scholars of the four schools of thought – whom a great number of Muslims follow – have taken Du'aa' after Salaah to be good. So, it is good to make Du'aa' after Salaah, it is not correct to call it Bid'ah.

Du'aa' after the Janazah Salaah

Some people have also begun to make Du'aa' after Janaazah Salaah **whereas Janaazah Salaah itself is a Du'aa'.** The Janaazah Salaah has been prescribed in order to make Du'aa' for the deceased but when people did not understand it to be Du'aa', they began to make Du'aa' after Janaazah Salaah. The Imam makes Du'aa' aloud; he learnt a few 'Rabbana', which the Imam does not understand, nor do the followers understand.

Wherever his breath stops, the people say Aameen. This has become a custom whereas Janaazah Salaah is a complete Du'aa' on its own. There is no need for Du'aa' after it. There is a small Du'aa' of Janaazah. Any person can learn it. That Du'aa' is sufficient. The deceased should be buried thereafter. Now there is no need for another Du'aa'.

Du’aa’ after burial

Then, there is Du’aa’ after burial. There is a Hadith of Abu Dawud stating that when Rasulullaah completed with the burial of a person, then he said, “Seek forgiveness for your brother and especially make this Du’aa’ for now will be the questioning and answering. May ALLAAH keep him firm and grant him the ability to give the correct reply. The moment the people move away from the grave, the question and answer begins.

Therefore, two Du’aa’s should be made for the deceased; one is that may ALLAAH forgive his sins. Secondly, may ALLAAH grant him the ability to give the correct answers to the three questions. It is not necessary to lift the hands and make Du’aa’ in congregation. The Hadith of Abu Dawud indicates that after the demise of a person, Rasulullaah would not make collective loud Du’aa’, otherwise there was no need to remind the Sahabah of it.

In Deoband and Saharanpur, this is the practice. I see it for the last fifty years. When the grave is filled, then a person stands at the head side and the feet side and the first and last portion of Surah Baqarah is recited. **At this time, all the people come to the grave and each person make Du’aa’ on his own, then the people go away.**

If there is an objective, then it is permissible to make Du’aa’ aloud in congregation

Du’aa’ should be made after the obligatory Salaah. One should ask ALLAAH for ones desires and each person should make his own Du’aa’. **The relationship that the Imam has with the Muqtadis comes to an end with Salaam. Now**

every person is free. He should make Du’aa’ for himself and he should ask his needs, he should ask in his own language and he should understand and ask. However, if those present have an objective, for example, there is no rain and they are gathered to make Du’aa’ for rain or there is some calamity or difficulty, and they are making Du’aa’, **then because the need of every person is the same, that is why it will be permissible to make loud collective Du’aa’. It is proven from the Hadith.**

When should du’aa’ be made after Salaah?

It should also be known that the three Salaahs after which there are Sunan and Nawaafil, there are short Adhkaar to be recited after the obligatory Salaah. Each person should make Du’aa’ upon the completion of Nawaafil. The congregational form should not be adopted for this because all the people do not complete the Nawaafil at the same time. When each person completes, he should make Du’aa’. **It is Bid’ah for everyone to make Du’aa’ together with everyone – also called Du’aa’ Thaaniyah. Because after Fajr and Asr there is no Du’aa’, that is why Du’aa’ should be made upon the completion of Tasbeehaat and when each person completes he should make Du’aa’. They should not wait for the Imam to begin Du’aa’, they should not adopt the congregational form. When the Du’aa’ of a person is completed, he should pass his hands over his face, they should not wait for the Imam to complete. If anyone; the Imam or the Muqtadi has some necessity, he can leave without Du’aa’ as well. It should not be held onto and there should not be any congregational form, but Du’aa’ should definitely be made, it should be made softly. Every person should ask his needs in his heart in his own language.**

Stopping du'aa' is not correcting a wrong, but it is a separate wrong

The Salafis say that now people are steadfast in making Du'aa' after Salaah, therefore it is necessary to stop it. The reply is that people have now begun holding onto not making Du'aa'. Therefore, it is also necessary to stop this.

Secondly, it is not a method of reformation that those who ask of ALLAAH are stopped. This is a second error. **The first error was to hold onto Du'aa' and the second error was to stop Du'aa'.** The method of reformation is that the Imam should explain the ruling now and then to the people and practice accordingly now and then – showing the people. Insha ALLAAH, by doing this, the people will understand that which is correct.

وآخر دعوانا ان الحمد لله رب العالمين

(5) Why is it necessary for the Khutbah of Jumu'ah and Eidayn to be in Arabic?

After the Masnun Khutbah, 'O you who believe, when you are called to Salaah on the Day of Jumu'ah, then hasten to the remembrance of ALLAAH and leave out trade. That is better for you if you know.'

Elders and brothers, some people ask that why is it necessary for the Khutbah of Jumu'ah to be in Arabic? Instead of Arabic, if the Khutbah is given in English, then what is the problem? There is no need to specify English. There are countless languages in the world. Therefore, English should not be specified. The matter should be enquired generally that can the Khutbah of Jumu'ah be given in any language of the world besides Arabic or not? There is no need to specify Jumu'ah; the same ruling will apply for Eidayn. If the matter is spread a little more, then the same question can be posed regarding the Qur'aan that, can Qur'aan be recited in Salaah in another language besides Arabic or not? This is because the Qur'aan has been revealed as a book of guidance for people and all the people of the world do not know Arabic.

They speak different languages. So, if the Qur'aan is recited to them in Arabic in Salaah, then they will not understand anything. They simply stand there with their hands tied. Why is the translation in their language not recited so that they can understand something and practice on it? Therefore, the question should be broadened. One is that the ruling should not be made specific with English and secondly, it should not be made specific with the Khutbah of Jumu'ah.

After this it should be known that there are two angles to the ruling. **One angle is that if the Khutbah is recited in any language of the world, then it will be Makruh Tahrimi because it contradicts the continuous practice of the**

Ummah, the consensus of the Ummah and the practice that has passed down through generations.

The second angle is that in the case of reciting the Khutbah in a language besides Arabic; is ALLAAH remembered or not? If this is established, then the Jumu'ah has taken place, if it is not established, the Jumu'ah has not taken place. Like in the governmental lectures of today, from beginning to end the name of ALLAAH is not taken. So, if the Imam gives such a Khutbah in which no mention of ALLAAH is made, whether he gives it in Arabic or in another language, the ruling is that the Khutbah is not done and when the Khutbah is not done, the Jumu'ah Salaah will not be correct. The compulsory duty of the time; Zuhr, will remain because the Qur'aan states, 'O you who believe, when you are called for Salaah on the Day of Jumu'ah, then hasten to the remembrance of ALLAAH and leave trading.' In this verse, one is called to, 'hasten to the remembrance of ALLAAH.' 'and when you are called to Salaah, then hasten to the remembrance of ALLAAH.'

The remembrance of ALLAAH is the Khutbah. Because this Khutbah is given before Salaah, that is why you should go quickly and go and listen to the Khutbah, then perform the Salaah which you were called towards.

In summary, in this verse, ALLAAH refers to the Khutbah with the words 'Dhikr' (remembrance). Therefore, the ruling is that if ALLAAH is remembered in the Khutbah, then the Khutbah will be counted and the Jumu'ah Salaah will be correct and if like a governmental lecture, the name of ALLAAH is not taken, then the Khutbah will not be done. **Once the Khutbah is not done, the Jumu'ah is not done.** If the Jumu'ah is not done, then the compulsory duty of the time remains. If one or two sentences of Dhikr are made, the Khutbah will be counted. It will be reckoned and if it is reckoned, the Jumu'ah will be correct. Because giving the Khutbah in a language other than Arabic contradicts the

continuous practice of the Ummah, **that it why it will be Makruh Tahrimi, i.e. there will be sin for delivering the Khutbah in a non Arabic language but the Salaah will be correct.**

What is the objective of the Khutbah?

These two rulings that I explained, most of the people know them. The question is that when most of the people know them, then why did I mention them? I mentioned them because in the minds of people, the people come with a certain background of the Khutbah and they object. The objection is that the Khutbah is not Salaah, so, if the Khutbah is given in another language besides Arabic, **when the objective of the Khutbah is to advise people on a weekly basis,** then looking at this objective, if the Khutbah is given in any language, then why is it Makruh Tahrimi? It should be permissible, not only permissible, but it should be Mustahab. This is in the minds of the people.

As long as this objective is not replied, until then the answer to the question will not be understood.

The original objective of the recitation of the Qur'aan and Salaah is the remembrance of ALLAAH

The foundational mistake is that what we have decided that the objective of the Jumu'ah Khutbah is to advise people on a weekly basis. This is incorrect. What is the original objective of the Qur'aan? The original objective is that the Qur'aan is the Dhikr of ALLAAH, whether the Qur'aan is understood or not, it should be read. ALLAAH says, 'indeed We have revealed the reminder (Dhikr) and We are its protectors.' In this verse, ALLAAH said that We have revealed the Dhikr, 'we have revealed the Qur'aan' is not said. **The**

Qur’aan has been referred to as Adh Dhikr because the original objective of the Qur’aan is the remembrance of ALLAAH.

Subsequently, he who understands Arabic he recites the Qur’aan and he who does not understand also recites the Qur’aan and both of them receive ten rewards for every letter recited.

Question:

If someone says that the original objective of the Qur’aan is guidance from the side of ALLAAH just as ALLAAH states Himself, ‘the month of Ramadhaan in which the Qur’aan was revealed as guidance for mankind’. The Qur’aan was revealed as a guidebook for mankind and if I have the guidebook in English, then only will I understand it. If it is in Arabic then I will not understand anything, I do not know Arabic. When I understand the Qur’aan, then the book will be guidance. One person recites it without understanding and one person recites it with understanding. There is a difference of that between the skies and the earth between the two although they will both get reward equally. However, the Qur’aan will be guidance for one and it will not be for the other. **So we learn that the original objective of the Qur’aan is to become a guide for people.**

Answer: becoming a guide, i.e. taking advice from the Qur’aan is the secondary objective. It is the second level objective. Advice can also be taken directly if a person knows Arabic. If he does not know Arabic, then through it he will get advice. It has been translated into many languages of the world. It has been done so that those who do not know Arabic, they can acquire advice using them. From this we learn that it is not necessary to acquire advice directly from the Qur’aan, a person can also acquire advice through means, like translations. **This is because acquiring advice is the secondary objective, the primary objective is Dhikr.**

Therefore, it was said, ‘indeed we have revealed the Dhikr’. So if Dhikr is the objective, then it is necessary to recite the Qur’aan in Arabic, whether one understands or not. Wherever advice is the objective, if gatherings of Arabs is held, then recite in Arabic and if there is a gathering of English and Urdu; then recite it in English and Urdu and the people will attain advice.

Similarly, the objective of Salaah has been mentioned in various places. In the beginning of Surah Taahaa the incident of Hadhrat Moosa _ is mentioned. It states that when ALLAAH j made Hadhrat Musa _ a Nabi, then there was a discussion between ALLAAH and Hadhrat Moosa _ on Mount Toor. Therein ALLAAH j states, ‘and establish Salaah for My remembrance.’ From here it is learnt that the original objective of Salaah is to remember ALLAAH. In the beginning of the 21st juz, ALLAAH commands Rasulullaah , ‘and establish Salaah. Indeed Salaah stops shameless deeds and lewd actions.’

This is a benefit of Salaah and it is a secondary benefit. ‘and the Dhikr of ALLAAH is the greatest.’ A greater benefit is the Dhikr of ALLAAH, i.e. a greater benefit than stopping from evil actions and lewd actions is that it is the remembrance of ALLAAH. **From these two verses we learn that the original objective of Salaah is the remembrance of ALLAAH and when the remembrance of ALLAAH is the objective; then you cannot recite the Qur’aan in a language other than Arabic in Salaah.** Out of Salaah, like I am delivering a lecture, because the objective is not the remembrance of ALLAAH, but it is advice, that is why it is not necessary for me to recite the Qur’aan in Arabic only, the translation of the verse is sufficient too.

The objective of the Khutbah is also the remembrance of ALLAAH

Just as the objective of Salaah and Tilaawah is the Dhikr of ALLAAH, in a similar manner, the objective of the Khutbah is the Dhikr of ALLAAH. I recited the verse in the Khutbah, ‘and hasten to the remembrance of ALLAAH.’ In this verse, ALLAAH said ‘hasten to the remembrance of ALLAAH’ not ‘hasten to the Khutbah’. That is why it is necessary for the Dhikr of ALLAAH to be in the Khutbah. If a Khutbah is delivered like a governmental lecture, then it will not be counted, whereas in Arabic it is also called Khutbah. However, the Jumu’ah Khutbah will not be done by it. So, when it is proven from the verse that the foundational objective is the remembrance of ALLAAH, then you will have to give the Khutbah in Arabic and the secondary objective of the Khutbah is to acquire advice, it could be acquired through other means.

Before the Khutbah, the Khateeb stands at the pulpit and gives advice in the local language. **When the secondary objective of the Khutbah can be acquired through other means, then it is not necessary to change the method that has come down from the era of Rasulullaah .** If you want to change it, then also change the Salaah, recite in English as well so that people can understand the Qur’aan and acquire advice.

The Sahabah did not ever deliver the Khutbah in another language but Arabic in the century of their existence

The Arabian Peninsula was conquered in the era of Rasulullaah . ALLAAH says, ‘and you will see people entering the Deen of ALLAAH in droves.’ This means the people of the Arabian Peninsula. The people of the Arabian

Peninsula were waiting to see who would win the war between the people of Makkah and Madinah. They understood that whoever takes control of the Ka'bah, they are on the truth and until now, the Quraysh had control of the Ka'bah. Therefore, their hand was on top. However, the battle that began now, where will it stop? It will stop where one of them will take control of the Ka'bah and the other will not be worthy of controlling the Ka'bah.

In the 8th year of the hijrah, when Makkah Mukarramah was conquered and the entire Makkah embraced Islaam, then all the Arabs saw that if the polytheists are on the truth, then Rasulullaah would not have taken control and Makkah would not have become Muslim, but Rasulullaah took control and the people of Makkah became Muslim so it means that Islaam is the truth. After this, delegations from the entire Arabian Peninsula came in order to accept Islaam, one after the other. **Sometimes 80 delegations came. This is 'and you will see people entering the Deen of ALLAAH in droves'.** However, there was no dealing between the people of the Arabian Peninsula and people from outside until now.

One year before the demise of Rasulullaah , he sent invitational letters to the kings and leaders out of the Arabian Peninsula; whether they were big or small, whether they were a superpower or not, no country remained. Then one year passed in difficulty when Rasulullaah passed away. After the demise of Rasulullaah , in the era of the Khulafaa' e Raashideen, wars with those countries began. Some became followers without war and there were great battles with others. Finally, Iran – which was the superpower – also fell and the other superpower (Rome) receded until it went to Constantinople. **The Sahabah did not go forward because cold countries lay ahead while the Sahabah were residents of a hot country.**

I want to explain that all these countries that the Sahabah conquered; they were all non-Arab countries. Arabic was not spoken here and in the era of the Sahabah, after the place was conquered, **Islaam spread rapidly but in the 100 years of their existence, the Sahabah never delivered the Khutbah in the local language, whereas there was a need to deliver the Khutbah in the local language at that time.** Towns and towns of people reverted to Islaam, it was necessary to convey the Deen to them in their language, but **no Sahabi delivered the Khutbah in a language other than Arabic, in any place.**

The practice of Hadhrat Salmaan Faarsi ↔

The first narration of Abwaab us Siyar of Tirmidhi states that there was an army commanded by Hadhrat Salmaan Faarsi ↔. Persian was the mother tongue of Hadhrat Salmaan Faarsi ↔. This army laid siege to a Persian fort. The people in the fort also spoke Persian and the Muslim commander also knew Faarsi. The army said, 'If you permit, we can attack.' Hadhrat Salmaan ↔ said, "Wait for now. Give me a chance to practice on the way of Rasulullaah . Before the battle begun, he would give the invitation to Islaam, first I shall give them the invitation to Islaam."

Subsequently, Hadhrat Salmaan ↔ took a group of companions and went to the fort. They were on top while this group was at the bottom. **They had talks, the group on top spoke in Persian while Hadhrat Salmaan ↔ spoke in Arabic. The translation was being made on both sides. Hadhrat Salmaan Faarsi ↔ knew Persian but he was not speaking Persian.** During the conversation, when he called them to giving Jizya, then he recited the verse of Jizya, Hadhrat recited it himself. In this verse, the words, 'and you are small' came. The people translated the verse such that whoever heard it became livid. They translated, 'in the condition that you are

disgraced.' Who will accept to be disgraced? When Hadhrat recited this verse, the translator made the entire translation but 'and you are small' was translated by Hadhrat Salmaan ؓ himself in Persian. The translation of it in the Hadith is 'while you are not praised'. i.e. you should accept Islaam so that our and your rights are equal. Accepting Jizya and living in our country is not a liked thing.

What a beautiful translation he made? There is a lengthy Hadith after this. **From this Hadith I want to show that Hadhrat Salmaan Faarsi ؓ knew Persian and he translated the verse into Persian himself but despite knowing Persian he conversed in Arabic.** There is some wisdom in it for him doing this; he would not have done this without reason.

An incident of Imam ul Hind Maulana Abul Kalaam Azaad

When there was the freedom war in Hindustan against the English, the head of Congress, Maulana Abul Kalaam Azaad went to discuss a matter regarding freedom with the viceroy. **The viceroy knew Urdu very well and Maulana Abul Kalaam Azaad knew English very well.** The discussion began, Maulana was speaking in Urdu and the translator was translating into English for the viceroy. The viceroy was replying in English and the translator was giving the translation to Maulana in Urdu. Think, why was each of them doing this? Maulana knew English, so why did he not speak in English. He could have spoken in English so that awe could come over the viceroy, and the viceroy knew Urdu, so why did he not speak in Urdu? He should have spoken in Urdu so that his ability could be shown before Maulana Azaad. However, the viceroy did not speak Urdu, nor did Maulana speak in English.

During the conversation, the translator did not translate a statement of Maulana correctly. Maulana reprimanded him that

you are saying something in the translation that I am not saying. The viceroy also understood all this because he knew Urdu. The viceroy said, “Maulana, when you know English, then why do you not speak to me in English? See what is happening.” Maulana could have said that when you know Urdu, then why do you not speak to me in Urdu?

But he did not want to come down, that is why he was saying to Maulana that why are you speaking directly to me in English. Maulana Azaad replied, **“Sir, if I speak to you in English, then what has remained of the fight between the English and me?** When I speak their language, then no fight remains between us and them.”

This was the era when the great Mufteen of Hindustan gave the fatwa that it is Haraam to learn English, it is Haraam to work in the English army; the items made in Britain are Haraam, all these fataawa are from this era. It was based on a need and expediency because the war for freedom was going on. If we wore their items in that time, worked in their army, then what war would be taking place with the English?

Anyway, I wanted to mention this sentence of Maulana from this incident that if I spoke to you in English, then what war would remain between the English and me? In this incident, think with a cool heart that despite knowing Urdu, why did the viceroy not speak in Urdu. Despite knowing English, why did Maulana not speak English? In the incident of Hadhrat Salmaan Faarsi ↔, despite knowing Persian, why did he not speak Persian? ‘In these incidents there is advice for those of understanding.’ There is a lesson in it for those of understanding, if someone does not understand, then what should I do?

The territories conquered by the Sahabah are now the Arab countries

The countries that the Sahabah conquered are now the Arab countries and the places conquered after the Sahabah did not become the Arab countries. Hindustan, Pakistan, Bangladesh, Afghanistan, Bukhara, Samarqand, Tashkent etc. – all these were conquered after the Sahabah and did not become Arab countries because the territory conquered by the Sahabah, Arabic entered into everything. When Arabic entered into everything, then people began to quickly learn Arabic and when all the people were forced to learn Arabic, then these countries became Arab countries.

Muhammad bin Qaasim came to our area of Sindh; he did not go beyond this. Walid got him killed. For a long time, this remained the condition. Then the conquerors came to Afghanistan. They conquered until Rangoon, Burma and went away. However, after conquering, they kept their language of Persian. As long as it remained, Persian remained. Even the Hindus knew Persian very well. **A Hindu wrote the commentaries of Guldistaan and Bustaan.** However, when their rule came to an end, then who would have any interest in Persian? Subsequently, their language went with their country. If they began to speak Arabic, then all the countries would have become Arab. Understand this difference that the countries that the Sahabah conquered, they are Arab countries today and those which were conquered after the Sahabah they are not Arab countries today.

This is because the Sahabah kept everything in Arabic, the Khutbah in Arabic, the Qur’aan in Arabic, the Salaah in Arabic, the lessons in Arabic, they kept everything in Arabic. The people had to therefore learn Arabic and the entire place became Arab. Later on, people spread their language and placed Arabic behind. The result was that their languages remained as long as they did, when they went, their languages went and Arabic was placed behind. Understand this matter.

Language is necessary in places of existence

There is a language of every Deen and every government; this has to be brought forth in places of existence. If this is done, then the government will run and the Deen will remain. If it is not brought into the places of existence, the language of the Deen is not brought into the places of existence, then the government will not remain, nor will the Deen remain. Take an example, **Hinduism is a very old Deen. How old? ALLAAH knows best how old. Some researchers feel that the books revealed to the sons of Hadhrat Nuh _, they believe in these books.** After this, no Nabi came among them. Whether this is correct or not, anyway, this much is correct that this is a very old Deen.

The language of their Deen is Sanskrit. However, for a long time, Sanskrit has not remained in the places of existence. Subsequently, Sanskrit has been wiped out. Today, the Indian government is striving to enliven this language and for this reason it has established universities but there will be just a few here and there who will know the language. If they know it, well and good, otherwise the general Hindu does not know it. **This is as a result of not bringing the language into the places of existence.** There are Christians and Jews, their Tauraat and Injeel was revealed in Syriac (Suryaani), but in the world today, Suryaani is not spoken anywhere. The Jews and Christians themselves do not know it. Then another language came, Hebrew. This language remained and their Talmud etc is in this language. **However, most of their priests and bishops do not even know Hebrew because this language also did not come into the places of existence.**

Subsequently, the time carried on and there was no one to protect the language. **When the foundational language of the Deen ended, then the Deen will not remain in its original**

form. It is for this reason that Hinduism, Christianity and Judaism did not remain in their original condition until today.

Another example: you know this that there is a national language of every country and in the country, the country also accepts other languages that are in vogue, **like in Hindustan the national language is Hindi. Besides this, there are 14 languages which the government has accepted.** The 14 languages are written on the notes but the national language is one, and that is Hindi. The southern areas of Hindustan, Tamil Nadu, Madras; Karela etc. no one there knows even a single word of Hindi. They speak their own languages there but if you go there and reach the train station, then you will see that all the names are written in Hindi, then the names are written below in English and other local languages. This is bringing the language into the places of existence. Similarly, in the court, in the offices, in every place you will find Hindi written above the local language. If the government language of Hindi was not brought on them in this way, then the entire Hindustan would not remain under one government.

In accordance to the local language, it would be split into different areas.

Keep these two examples before you and think that which is the language of Islaam? It is Arabic. In order to keep it preserved, it is necessary to bring it into the places of living. What are the places of living? Every seventh day is the Khutbah of Jumu'ah and the Imam recites the Khutbah quickly when nothing is understood. Yes, all understands this much that this is our language. The Imam recites in Arabic in the Salaah, no one in the Masjid understands but they all understand that this is our Qur'aan and it was revealed in this language. The gathering of Eid takes place twice a year. When the Khateeb stands up and delivers the Khutbah in Arabic, then even if the people do not understand, but they all understand this much that this is the language of our Deen. **The result of**

this is that a person has said that the Qur’aan was revealed in Hijaaz, it is recited most beautifully in Egypt, no where it is recited so beautifully, and it was understood in Hindustan. The people of the Arab countries have not understood the Qur’aan as much as the people of Hindustan have understood it because the people here made effort on the Arabic language and day and night they stayed behind it, then only they understood the language. Travel the entire earth, you will not find people in the Arab world who understand the Qur’aan and Hadith like how you will find in the non-Arab countries.

This blessing is because there is an enthusiastic link with Arabic in us. It is the language of our Deen and we have held it tight. The Arabs do not make effort to learn our language in the way we make effort to learn theirs and this enthusiastic link will remain as long as it is in the places of living.

Summary

The summary of the talk is that the Khutbahs of Eid and Jumu’ah are in the places of living and when they are in the places of living, then the original language of the Deen that is here, it will be used so that the language can come alive and the Deen of Islaam can remain upon its original teachings. In the 100 years of their era, the Sahabah did not ever deliver the Khutbah in a non-Arabic language whereas the new Muslims of those areas were more in need of advice than today in the local language. From that time until now, the Khutbah throughout the world is given in Arabic, no one says that give the Khutbah in the local language. These Americans are talking in their love of English, in Britain, Canada and in other areas of Europe you do not find this matter. This is only in America. **My brothers, put the love of Arabic in place of the love of English. The Imaan will also be strengthened and the foundational language of the Deen will remain as well.**

When the language will be brought alive, then the teachings of Islaam will also remain in their original form. Otherwise, if the language fades away then the same will be the condition with Islaam, that which happened with Hinduism, Christianity and Judaism.

وآخر دعوانا ان الحمد لله رب العالمين

(6) Not talking in the Masjid and standing for Salaah once the Takbeer has begun

After the Masnun Khutbah, 'and he who honours the signs of ALLAAH, it is indeed from the Taqwa of the hearts.'

Elders and brothers, today I do not want to lecture, I just want to mention two important things. One of them is that the system of the Masaajid in this country is not correct. The condition of the community centre and the Masjid is the same. When people come to the Masjid, there is no difference between the community centre and the Masjid, like when coming to the community centre, people speak and they similarly speak in the Masjid.

This is incorrect. ALLAAH j says in Surah Hajj, 'he who honours the signs of ALLAAH, it is indeed from the Taqwa of the hearts.' In whichever heart there is Taqwa and piety, they will honour the signs of ALLAAH (the outstanding characteristics of the Deen of ALLAAH).

The meaning of the signs (sha'aa'ir) of ALLAAH and what are the sha'aa'ir of ALLAAH?

Every such thing that is looked at and it is understood that this thing has a link to a particular Deen; it will be the sign (Shi'aar) of that Deen. Like in the church, looking at the pillars and the cross, every person understands that this is a church; it is a sign of Christianity. **The sign of the Jews is the six pointed star.** Looking at it, a person will immediately understand that this house, shop belongs to a Jew. It is the Shi'aar of the Jews. A Hindu woman will place a sindoor in her hair, the man place a dot and wear the turban in a specific way.

Looking at these things, it is immediately understood that this is a Hindu. All these are the signs of the Hindus.

Similarly, Islaam also has a few Sha'aair. Looking at them, every person will immediately understand that this is something linked to Islaam. These are the Sha'aair of ALLAAH, the outstanding characteristics of the Deen of ALLAAH.

How many sha'aa'ir of ALLAAH are there?

There are many sha'aa'ir of ALLAAH. The major sha'aa'ir are four; the Qur'aan, the Ka'bah, Nabi and Salaah. The Ka'bah is specific to Islaam; no other Deen has the Ka'bah. The Qur'aan is the blessed book of the Muslims. Every person knows this. Nabi is also from the sha'aa'ir of ALLAAH because in the world today, there is no Deen besides Islaam that has a correct perception of Nabi. In Britain, on one occasion, we specially took out time to see the worship of the **Jews** in the synagogue. We saw their Salaah. After the Salaah, we asked their leader, 'What is your belief regarding Hadhrat Musa _?' he replied, "Only a teacher." There are thousands of teachers in the world. **Regarding their Nabi, they do not even have the thought that he is a Nabi.**

The Christians feel that Hadhrat Isa _ is the son of ALLAAH, they also do not have the thought of him being a Nabi. The Hindus feel that their elder is Autaar, not Nabi. The meaning of Autaar is that when the earth is filled with evil and corruption, then ALLAAH turns into a human being and is born in the world. Then, he slowly grows up and when becoming old, he removes all evil from the world, then he dies and goes back to his place. So they also do not have the thought of Nabi, **the correct understanding of Nabi is only in Islaam.**

The correct thought of Nabi

What is the correct thought? ‘I testify that Muhammad is His servant and Rasul-Messenger.’ Putting two things together is the correct thought of Nabi. Islaam regards every Nabi from Hadhrat Aadam _ until Rasulullaah that they were all human, like we are human. In terms of being human, there is no difference between us and them. We have two eyes, the Ambiyaa also have two eyes, we have two ears; two hands, one face and a nose, and the Ambiyaa also have two ears, two hands, a face and a nose. The Ambiyaa also have these limbs. We eat, drink, go to the market; and the Ambiyaa also eat, drink and go to the market. In terms of being human, there is no difference between us and the Ambiyaa.

Then what is the difference? They have acquired a great position, that position is the position of Nubuwwah and Risaalat. This is such a great position which only they have got. No matter how much effort another person can make, he cannot get this position, like the president of the country, prime minister and king. In terms of being human, there is no difference between them and the normal people but the difference is that he is the head of the country, the prime minister and the king. This is his status and this status belongs to him, not to anyone else.

In this way, the thought of Islaam regarding all the Ambiyaa is that they were humans and ALLAAH gave them a great position. This is the meaning of ‘I testify that Muhammad is His servant and Rasul-Messenger.’ He is not some deity, He is not the son of some deity; He is not some unnatural human. They are human just as all the children of Hadhrat Aadam _ are human; but they are the Rasuls of ALLAAH and Muhammad is the chief of all the Rasuls. This is a great position which ALLAAH has given. This is the belief/thought regarding all

the Ambiyaa in Islaam; and this is the correct purport of Nubuwwah.

Therefore, a Nabi is also from the sha'aa'ir of ALLAAH.

The fourth thing is Salaah. All the Deens of the world worship ALLAAH, in fact, the Jews and Christians perform Salaah but the method of Salaah and worshipping ALLAAH of the Muslims is not possessed by the Jews and the Christians. If you see someone spreading out a Musalla and worshipping ALLAAH on the side of the road, on the platform, at the bus stand, the moment you see you will understand that this is a Muslim.

In summary, the major sha'aa'ir of Islaam are four; Qur'aan, Ka'bah, Nabi and Salaah. Besides these, there are many small sha'aa'ir, the Qurbaani animal is also part of the sha'aa'ir, the animals to be slaughtered on the occasion of Hajj (hadi) have also been called sha'aa'ir by ALLAAH. Similarly, the Masaajid are sha'aa'ir, that looking at them, every person will understand that this is the place of worship of the Muslims, in fact, the minaret that is built in a specific way is also from the sha'aa'ir of ALLAAH. Looking at them a person will also understand that this is a Masjid.

Regarding the sha'aa'ir, ALLAAH says, 'he who honours the signs of ALLAAH, it is indeed from the Taqwa of the hearts.'

What is honouring the sha'aa'ir of ALLAAH?

There is no specific way of showing honour to the sha'aa'ir of ALLAAH. The honour for each sign is according to its grandeur. The method of honouring the Qur'aan is different, the method of honouring the Ka'bah is different, the method of honouring the Nabi is different,

honouring Salaah is different, honouring Qurbaani is different; the method of honouring the Masjid is different. In summary, there is no special way of honouring the signs/sha'aa'ir of ALLAAH.

Honouring the Ka'bah is to make Tawaaf of it, facing it and performing Salaah, not putting ones back towards it, not to face it or put ones back towards it when relieving one's self.

Honouring the Qur'aan is that you do not touch it without wudhoo, the Qur'aan can be read without wudhoo but it cannot be touched. Why is this? When it is not permissible to touch it without wudhoo, then it should also not be permissible to read it. The answer is that this is on the basis of necessity; in maktabs and madrasahs, from morning to evening, the teachers and students read and teach the Qur'aan. If this condition is placed that wudhoo is necessary for learning, then the entire system of the maktab will go haywire. How can the teachers remain in wudhoo from morning to night? Similarly, whenever a Muslim gets the opportunity to recite the Qur'aan, he should do so. If the condition of wudhoo is placed, then he cannot recite at any moment.

That is why the shari'ah has given scope on account of necessity that it is forbidden to recite the Qur'aan in the state of Janaabat because this condition comes about sometimes and it has given permission to recite the Qur'aan from memory if one does not have wudhoo because this condition comes about sometimes.

In summary, honour for the Qur'aan is that it should not be touched without wudhoo.

What is the compensation if the Qur'aan falls from one's hand?

It sometimes happens that the Qur'aan falls from one's hand. People ask, 'what is the compensation for it?' the reply is that there is no compensation for it. It is no sin if the Qur'aan falls down out of ignorance and compensation is given on account of sin. Why is it not a sin? The Hadith states, 'Three things have been lifted from my Ummah, i.e. they are not sinful; mistake, forgetfulness and third is force. None of the three is counted as sin.

Mistake: a person fired a shot at a rabbit he was hunting and the bullet hit a person. He will not get the sin of killing. There will be blood money but he will not get the sin of killing.

Similar is the case of **forgetting,** no form of worship is broken on account of forgetting, and there is no sin as well. In some cases, the worship will be broken but there will be no sin. During Salaah, if someone replied to the Salaam of someone forgetfully, the Salaah will break but there will be no sin. If someone eats forgetfully while fasting, the fast will not break and there will be no sin. Anyway, in some cases, worship will break due to forgetfulness and in some cases it will not break and in both cases there will be no sin.

The third thing is force, i.e. someone is forced to do something. Like divorce is the most disliked thing before ALLAAH. A few people caught a person and threatened to take his life, making him issue a divorce. He issued a divorce in order to save his life; there will be no sin for issuing this divorce. If a person issues a divorce without need, then he will be sinful. Similarly, if a person issues a divorce while his spouse is in Haydh, then he will be sinful. However, there is no sin if he was forced, but the divorce will take effect.

In summary, in the shari'ah, there will be no sin for mistakes, forgetfulness, and something done by force. When this is the case, then the Qur'aan that falls from a person's hand, there can two forms of it; either it was a mistake or it was out of forgetfulness. No Muslim will do such an action while in his senses. **It will fall by mistake or out of forgetfulness.** These are the two things that could happen. There can be no other form. In both cases there will be no sin, and when there is no sin; then there will be no recompense as well.

If some wretched person threw the Qur'aan down on purpose, then this is such a great sin that there is no recompense but Taubah. Just as there is no recompense in Yameen Ghamoos (baseless oaths), a person takes a false oath on something in the past is such a great sin that there is no sin greater than it. That is why there is no recompense besides Taubah. Similarly, throwing the Qur'aan down on purpose is such a great sin that there is no recompense possible for it, if a person repents sincerely, then the sin will be forgiven.

Anyway, if the Qur'aan falls down out of ignorance or by mistake, then there is no recompense. **However, if someone gives some charity in order to relieve his heart from the burden, then he can do so.** He should do so because when such a thing happens, then there is a burden on the heart of a believer and by giving charity the burden is lifted. In terms of ruling, there is no recompense necessary to give.

Anyway, honour for the Qur'aan is that it should not be touched without wudhoo. Honour for the Nabi is that honour for him should be in the heart and whenever the name of the Nabi is taken, a person should send Durud or Salaam to him. Do not say, 'Musa said.' Rather say, "Hadhrat Musa _ said." The honour for every Nabi should be in the heart and this honour that is in the heart, it should also become apparent through the tongue and heart. **Similarly, when the name of**

Rasulullaah is taken, then recite Durud, recite Salaam, this is part of honouring the Nabi.

Some people recite Durud so quickly that it is not clear. What is the benefit of reciting Durud in this way? Taking enjoyment and in a clear way, recite Durud. Reciting Durud and Salaam clearly and sending it is a sign of honour for the person in the heart.

Honour for Salaah is that when you stand to perform Salaah, then become wood. Today, the condition of our Salaah has become such that, ALLAAH alone knows. The moment a person makes the intention, itching begins all over the body. Sometimes a person is scratching here, sometimes there. Before there was no itching at that place. The moment the intention was made, itching began all over. A person was well before Salaah. He makes the intention for Salaah and he begins yawning.

The Hadith states that after beginning Salaah, the yawning that starts is from the effect of Shaytaan. A person begins his Salaah and then looks everywhere. The state of our Salaah is because there is no honour for Salaah in our hearts. It is simply a duty that we fulfil.

Honour for Salaah is that when you stand, then you become so immersed that you do not have sense of your body, not of your surrounds, you turn completely to ALLAAH and perform Salaah; this is honour for Salaah.

The Qurbaani and Hadi animal is also part of the sha'aa'ir of ALLAAH. Honour for them is to serve them, feed them well, to wash them. Honour for the Masjid is to make the Masjid better than one's house and to perform 2 Rak'at Tahiyyatul Masjid when entering. Rasulullaah said, "When you pass the gardens of Jannah, then graze well." Like when an animal is in a lush land, he bows his face, you also bow your

faces on the gardens of Jannah, and the gardens of Jannah are the Masaajid. Grazing is that you perform 2 Rak'at Tahiyyatul Masjid the moment you enter. It is a separate matter if it is a Makruh time. It is a separate matter if one does not have wudhoo. However, if a person has wudhoo and it is not Makruh time, then whenever he enters the Masjid, he should perform 2 Rak'at Tahiyyatul Masjid. This is honouring the Masjid.

Speaking in the Masjid causes good deeds to be wasted

A Hadith states, 'Stay away from the noise and disturbance in the Masjid like that of the market.' When people go to a great person, then all of them become silent. This is honour for the great person. This is also honour for the Masjid that when a person goes to the Masjid, he stops speaking because it is the house of ALLAAH.

However, my brothers the condition of this country has been spoilt a great deal. **In this country, people take the Masjid to be a community centre.** This is incorrect. The Hadith states that worldly talk in the Masjid turns good deeds to ashes like dry wood is turned to ash by fire. ALLAAH knows whether we get good deeds in the Masjid or not, we definitely get loads of sins.

The method of stopping (others) from speaking in the Masjid

Why do people speak in the Masaajid? The reason is that sometimes people come from far off to perform Salaah. The people that are regular Musallees are just a few; they do not speak in the Masjid. When someone comes from far off sometimes for Salaah, then they will greet and speak and enquire about the others. Someone will ask the condition of

business, someone will speak something else. This is the reason for speaking in the Masjid.

You will say that this is definitely a need, when people gather after many days from far off, then they will definitely speak. They should get some chance to speak. It is correct, they should get a chance, but arrangement should be made. In your Britain, the amount of advancement in your country, I am, coming to Britain for 25 years; first the condition was the same. When we explained to them, then they slowly came under control. How did they come under control? The Masjid hall was separated and a passage to the Masjid was made.

Although Salaah is performed even in the passage on the Day of Jumu'ah, but it was not formally taken into the Masjid. Now, whoever wants to make Iftaar, he can make it in the passage, whoever wants to speak, he can speak in the passage and the moment he comes into the Masjid hall, he should keep quiet. Now no one should speak. This is one method of stopping people from speaking in the Masjid. In this place, the link with the Masjid is not so developed, Insha ALLAAH a time will come when the system here will also be made. At the moment, what should be done is that before this system is made, people should be cautious about speaking in the Masjid. If a person has to speak, then he should go out and where the wudhoo area is, he can go and speak there. This is one thing I wanted to say.

This method was adopted by Hadhrat Umar ؓ. There was a special area on the eastern side of the Masjid. It was called Butayha. He commanded the people, 'Whoever wants to make noise, or wishes to speak aloud, or he wishes to recite poetry aloud, he should go to that area of Masjid Nabawi (and speak etc.). [Wafa ul Wafa vol.1 p.353]

From this we learn that there should be a place like this out of the Masjid. Then it should be said to the people that do not engage in worldly talk in the Masjid. Go and speak in the passage, people will accept. In fact, the people here understand. The need will not even arise to tell them.

(The Second Aspect)

The incorrect method of Iqaamat

The second thing I wanted to say was that the method of Iqaamat in vogue here is incorrect. When the time comes to begin the Salaah, then the Imam comes onto the Musalla first. The people stand up. Once the rows are straightened, then the Takbeer begins. This is incorrect. The opposite happens by the Barelwis. The person calling out the Takbeer stands up and begins the Takbeer, the rest of the people are seated. When he says, ‘hayya alas salaah’, then people stand and the Imam comes to the Musalla. According to them, if someone stands up before ‘hayya alas salaah’, it is very bad. This method of the Barelwis is also incorrect and our way is also incorrect.

When should we stand up?

In Arabic, Takbeer is referred to as Iqaamah. The meaning of Iqaamah is to stand up. I say to you, ‘Stand up brother.’ Now, instead of saying ‘brother’, the Dhikr of ALLAAH is mentioned, then the moment the people hear the Dhikr they will understand that we have to stand up for Salaah. **So, the meaning of Iqaamah is to stand up.** Now think my brothers, as long as Iqaamah (making them stand) is not found, why should they stand? Who made them stand? The shari’ah has stipulated Takbeer in order for standing. This Iqaamah has not yet been found, so why are you sitting? The meaning of Iqaamah is proof that our way is incorrect and the Barelwis way is also incorrect. The correct method is that when it is the

time for Salaah, then the person calling out the Takbeer should stand and call out the Takbeer. **When the Iqaamah begins, then the people should begin standing. Once the Iqaamah is completed, the Imam should check the rows and if he wants to advise someone, he can do so. Once the rows have been straightened, the Salaah should begin. This is the correct way of correcting the rows.**

What is the correct time for correcting the rows?

The correct time for correcting the rows is when the Takbeer has been completed and before commencing the Salaah. However, in this country, there is a new and strange way. When the Takbeer commences, then the Imam stands on the Musalla and faces the Musallis. As long as the Takbeer carries on, the Imam remains standing facing the Musallis. After the Takbeer is completed, he turns around and begins the Salaah. ALLAAH knows from where this method came into America. I have been to a number of countries, we have not seen this way anywhere else.

Look my brothers; Deen is that which is in the lives of all Muslims because the basis of Deen is the Qur'aan and Hadith. The Qur'aan and Hadith is the same throughout the world. Therefore, the method that is present in the world will be Deen. If there is a method in one area which people of another area do not know, then this method is not from Deen, it was added later. If this method was in the Qur'aan and Hadith, then it would have been present worldwide. **I am teaching AHadith for 35 years. I have not seen this method mentioned in any Hadith that Rasulullaah stood facing the people from after Takbeer commenced to the beginning of Salaah. We have not seen this in any Hadith.**

It is not correct to perform salaah bareheaded

Similarly, there is another ruling. Some people think that it is Sunnah to perform Salaah bareheaded. **However, we have not read a Hadith until today in which it is mentioned that Rasulullaah had a hat and a turban and he performed an obligatory Salaah bareheaded. Even if he did it once in his life, we have not studied such a Hadith.** There is chance until the morning of Qiyaamat. Bring such a Hadith, even if it be weak. When these people are asked, they immediately say, ‘Is the Salaah not valid without a hat?’ it is not valid just once, but it is valid a hundred times. **Not just without the hat, the Salaah is also valid without the Kurta.** It is necessary in Salaah for a man to cover from the navel to the knees. **If the areas below the knees and above the navel remain open; then the Salaah is also valid.**

In summary, is the Salaah valid when performed bareheaded or not? This is not the matter. The matter is that what is the command of ALLAAH at the time of Salaah? **ALLAAH commands, ‘O children of Aadam, when you perform Salaah, then wear good clothes and perform Salaah.’ In Islaam, good clothing is not to remain bareheaded; this is fashion, the way of others, not the Islaamic way.**

In essence, some things come into vogue without proof and without AHadith. The Imam standing and facing the people is one of the things that do not have proof and regarding which there is no Hadith. However, this has become Sunnah in America.

The method of Rasulullaah in the Iqaamat

I was saying that our method in the Iqaamah is also incorrect and the method of the Barelwis is also incorrect. The method of Rasulullaah is mentioned in Bukhari, Rasulullaah said, “When the Salaah begins, i.e. the Iqaamah begins; then do not stand up until you see me.” At the time of Adhaan, Rasulullaah used to be in his room, then when the time used to commence, the Iqaamah would be called out. Rasulullaah would hear the Iqaamah and come out. It sometimes happened that the Iqaamah commenced while he was in Salaah at home. He therefore completed his Salaah and came out. In such an instance, the Sahabah would stand up after the Iqaamah was completed and they would wait for Rasulullaah . Therefore, Rasulullaah gave them the instruction that do not stand when the Iqaamah commences, when you see me coming from the room, then stand up. Subsequently, the ruling is that the Iqaamah begins in the Masjid and the Imam is not in the Masjid. He is in his room adjoined to the Masjid and he is definitely there. It is however not known in what condition he is. In such a case, the people should not stand when the Iqaamah commences. When the Imam comes out of his room and the people see him, then people should stand up.

From this it is learnt that it was not such that Rasulullaah would stand on the Musalla facing the people and then only the Iqaamah would begin. He would be in the house and the Takbeer would commence.

We should not look at the watch and stand up

How did this practice of forming the rows before the Iqaamah commences begin? The clock made a sound so people stand up, whereas the Imam has the choice in the matter of Salaah. When the Imam feels appropriate, he will indicate to the Muazzin, and he will stand up and call out the Iqaamah. It sometimes happens that the time of Salaah comes in but many people come and they begin to perform wudhoo. In such a case, the Imam delays for two minutes so that those who have just come can also get the Salaah. It is the responsibility of the Imam to consider the people in a case of crowds. **In Bukhari, there is a narration of Hadhrat Anas in which it is stated that Rasulullaah would not commence the Isha Salaah on the fixed time, but if many people came, he would perform the Salaah quickly. If there were a few people, he would delay the Salaah. Anyway, it is the responsibility of the Imaam to look at the conditions.**

Taking this into consideration, when the Imam indicates, the Iqaamah should begin and the people should stand up. However, the people now look at the watch and made it decide the Salaah; the poor Imam has no choice. **This concept that we have made the Imam our servant is not correct. If you will make the Imam the leader, then there will be blessings in the Salaah. If you will take the Imam to be your servant, then your Salaah will be like the empty shell of a nut.** You have heard this that performing Salaah behind a certain scholar is like performing Salaah behind a Nabi, because there is a certain honour in the heart for the Nabi. After this honour, the Salaah that is performed behind the Nabi, there will be goodness in it.

Similarly, if there is honour for the Imam in the heart, then there will be goodness in performing Salaah behind him. If

there is no honour for the Imam, then there will be no goodness in the Salaah.

I am explaining this ruling because in Iqaamah, the Imam should make the decision and he should consider the conditions and indicate for the commencement of the Iqaamah. The people should not look at the watch and stand. In today's lecture I wanted to explain these two rulings. May ALLAAH grant us the ability to practice. Ameen

وآخر دعوانا ان الحمد لله رب العالمين

(7) How is it to complete the recitation of the Qur’aan in 10 days?

Elders and brothers, there is a question asked time and again, that how is it to complete the Qur’aan in 10 days? Here (in Canada), I am coming for many years. First this was not the arrangement in Toronto. Three years ago, then in one or two places, this was begun and now when I have come, I have found it in many places. There are announcements and posters made and placed on the Masjid doors. This pamphlet was also placed on our Masjid. In summary, this has spread and therefore understand the ruling well.

Three objectives, three rulings

The Qur’aan that is completed in 10 or less days, there are 3 objectives of it. In terms of the three objectives, the rulings are different.

One objective; to listen to as much Qur’aan as possible. Regarding this, it should be known that there are two separate Sunnahs. One is to perform 20 Rak’ats of Taraweeh for the 29 or 30 days in congregation, even if they be the last 10 Surahs. **The second Sunnah is to listen to the entire Qur’aan throughout Ramadhaan.** One Qur’aan is the minimum. If someone heard 2 or 3, then SubhaanALLAAH. The deeper a person goes, the sweeter it will be. So, one intention of listening to the Qur’aan in 10 days could be that we should listen to as much Qur’aan as possible. This is a very good intention and the Qur’aan should be heard with this intention. With one condition, and that is, the Qur’aan should be recited correctly. There should be no errors in wording, etc. Nothing is accrued from such recitation.

The Hadith states, ‘Some reciters recite the Qur’aan such that the Qur’aan curses them.’ i.e. you wretched one, why are

you destroying me? In Deoband there are about 100 Masaajid. Only in the Chatta Masjid, 3 Paras are recited, where Hadhrat Mufti Mahmood Gangohi ↦ used to make I'tikaaf. Saharanpur is bigger than Deoband, there is no 3 Paras recited anywhere. Only in the Masjid of Hadhrat Shaykh Zakariyya ↦ there is recitation of 3 Paras, where Hadhrat Shaykh ↦ used to make I'tikaaf. In 10 days, the Qur'aan would be completed. The following night, another recitation would commence, and those who listened during the first 10 nights, would also listen in the next 10 nights. There would be no new Musalli because there would be the Mureedeen there that would be engaged in Adhkaar day and night. It was not difficult for them to hear 3 Paras. This was one great objective of listening to as much Qur'aan as possible. Looking at this objective, if someone hears the Qur'aan read in 10 days, then it is not only permissible, but this should be done.

The second objective; once the Qur'aan has been completed in 10 days, then people get 'off'. Then if they want, they perform Taraweeh and if they do not want, they do not perform. This is not a Shar'i objective. I said that these are two separate Sunnahs. You have completed one Sunnah but left the other one. Therefore, this is not a good objective.

Third objective; we hear the Qur'aan in 10 days; then we will go to some Masjid and perform Taraweeh properly. Our sequence will not be lost because we have heard one Qur'aan already. This objective seems beautiful when looking at it, but it is a useless objective because the Taraweeh in every Masjid is performed in the same sequence, or it should be in the same sequence. So, if a person reads here today; and there the next day, there will be no difference. The Qur'aan is read the same everywhere. However, sometimes there can be confusion.

In summary, this objective is beautiful, but it is not an important objective. The first objective is correct that if you want to hear three or more Qur'aans during Ramadhaan, then listen with enthusiasm. However, according to my thinking, such a listener will hardly be found. The most is the person who thinks that, brother, let it be done once, and then I will get 'off'. This is not a good objective. With this objective, this 10 day Qur'aan passes over 10 years, and then it becomes 5 days, then a person stays alive for another 10 years, then it comes to 3 days. Therefore, my brothers, what is happening, I feel that according to the conditions of the people, it is not correct.

What is the ruling of performing Qiyaam ul Layl (Tahajjud) in congregation?

Another matter was enquired that what is the ruling of performing Qiyaam ul Layl? I said that there is no proof for it in the Shari'ah. It was said that in **Foundation (a large Masjid of Toronto)** it happens. I said that Foundation is not a proof of Shari'ah. It also happens in the Haramayn. A proof is from the Qur'aan, Hadith, and Fiqh. All four Imams use the Qur'aan and Hadith as a source and the Fiqh of each of the four Imams is different. According to us, the Qur'aan, Hadith, and Hanafi Fiqh are proof. **Foundation and the Haramayn are not proof.**

In Ramadhaan, Rasulullaah performed Taraweeh in congregation for 2 or 3 nights

Then I explained to them that Rasulullaah would encourage people to perform extra optional Salaah in Ramadhaan before sleeping. Tahajjud should be performed upon waking up for twelve months, it has to also be performed during Ramadhaan but in Ramadhaan there is an extra Salaah

called Qiyaam Ramadhaan. Rasulullaah would encourage it. That is why there was no congregation for it. He said, “He who stands during Ramadhaan with Imaan and hope of reward, then his past sins will be forgiven.” In this way, Rasulullaah gave encouragement and the companions would perform optional Salaah as long as ALLAAH gave them the divine ability. They used to perform all this in Masjid an Nabawi. One night, Rasulullaah came out of his special room of I’tikaaf because this was an incident that took place at the end of Ramadhaan and Rasulullaah used to perform I’tikaaf during the last 10 days of Ramadhaan. **The I’tikaaf room was made solely for Rasulullaah . It was not made for any Sahabi.**

When we used to perform I’tikaaf in Saharanpur, then 500 people used to perform the I’tikaaf in the Masjid and in the Masjid there was a room for Hadhrat Shaykh ↦ that could accommodate 4 or 5 people. This was because Mureedeen would come to Hadhrat throughout the day. They used to mention their condition and take counsel from him. Therefore, a room was made for Hadhrat and no one else.

In summary, Rasulullaah would come out of his room and the Sahabah who were performing Salaah in the Masjid, he said to them, “Come, I shall lead you in Salaah.” Rasulullaah led the Salaah for quite some time and after the Salaah he went into his room. In the morning, this Salaah was discussed, so with the hope that Rasulullaah will lead the Salaah the next night as well, quite a few people came to the Masjid – those who would perform optional Salaah at home. Subsequently, after that amount of time passed which passed the previous day, Rasulullaah came. He led the Salaah and took longer than what it takes today. When he led the people for two days, then it came into the minds of people that he will perform the Salaah daily. Subsequently, the gathering the next day was even more. On the third night, he came out at the specified

time, he led the Salaah, and he took more time as compared to the first two days. When he led them on the third night as well, the people had conviction that he will perform this Salaah every night. This is because there were only 2 or 3 nights left.

So; on the fourth night, so many people came that there was no place in the Masjid. The appointed time came but he did not come out. With the thought that he might have fallen asleep; the people said Takbeer and Tasbeeh aloud. Someone knocked so that his eyes may open but Rasulullaah was not sleeping. Anyway, Rasulullaah did not come out on that day. The people were helpless and went away. After Fajr, Rasulullaah addressed them saying that your deed of last night is not hidden from me but I saw your desire and I had the fear that this Salaah should not become compulsory on you.

Therefore, I shall not perform this Salaah in future; carry on reading as you would read individually.

Most of the laws come from ALLAAH but some laws come from ALLAAH at the time when the Ummah desires it. If the Nabi desires it or wants it and the Ummah wants it as well, then the command will be made compulsory. If one of them move back, then that command will not be made compulsory. This Salaah is from this type that the Ummah desired it but not Nabi .

There are various narrations of the Hadith I mentioned, in some narrations it is stated that Rasulullaah led the Salaah for 2 nights and on the 3rd night he did not come out and some narrations state that he led the Salaah for three nights and he did not come out on the 4th night.

The Hadith which I explained to you, ponder over it that this leading of the Salaah by Rasulullaah for 2 or 3 nights,

what Salaah was it? Taraweeh or Tahajjud? The Ghayr Muqallideen say that Rasulullaah performed Tahajjud and the followers of the 4 Imams say that this was Taraweeh. Regarding this, there is a Hadith of Ibn Abbaas ؓ that states that Rasulullaah ﷺ used to perform 20 Rak'ats of Taraweeh and Witr individually in Ramadhaan. (Bayhaqi 2/496)

So, it is quite apparent that Rasulullaah ﷺ performed 20 Rak'ats on those 2 or 3 nights. The Ghayr Muqallideen say that this Hadith is weak on account of a narrator. The reply is that, if the Hadith is weak, then what, has the sky broken? **If there is any authentic narration contradicting it, then bring it.** They say the narration of Hadhrat Ayesha radhiyALLAAHu anha in Bukhari and Muslim. We say that this narration deals with Taraweeh. Tell us if there is any narration regarding Taraweeh besides this? There is none.

The matter is that if there is a contradiction between a sahih and dha'eef Hadith, the Sahih will be taken, not the dha'eef. **However, if there is no Sahih narration, there is only a dha'eef narration; then the dha'eef Hadith will be taken.** Subsequently, in this case the narration of Abdullaah bin Abbaas ؓ will be taken. **Then, when the entire world practices on the Hadith, the Ta'aamul of the Ummah begins. So the weakness is removed.** Now, the entire ruling is based on the practice of the Ummah.

Anyway, this difference arose that those who follow the four Imams take it to refer to Qiyaam Ramadhan and the Ghayr Muqallideen say that it is Qiyaam al Layl. So, if this is the thinking of the people in Foundation or in the Haramayn that Rasulullaah ﷺ led this Salaah of Qiyaam ul Layl, then you also perform Qiyaam ul Layl in congregation, why do you perform the Taraweeh in congregation, when, according to you, Rasulullaah ﷺ did not lead Taraweeh? So why do you read it?

The followers of the four Imams think that Rasulullaah led this Salaah of Taraweeh, therefore they perform this Salaah throughout the month and Rasulullaah did not lead the Salaah throughout the month because there was fear of it becoming obligatory.

Hadhrat Umar ↔ arranged the nation and made a proper system and it is necessary to take from the Khulafaa' that which they did in order to arrange the country and the nation. Rasulullaah gave the command for this, that is why we perform the Taraweeh Salaah throughout Ramadhaan in congregation and we do not perform Qiyaam ul Layl in congregation because according to our thought, Rasulullaah did not lead this Salaah. So, we, who understand, practice on this and those of them who understand do not practice themselves.

Anyway; Qiyaam ul Layl; whether in Ramadhaan or out of Ramadhaan; it is not proven from Rasulullaah to be have been done in congregation. Therefore, in our Fiqh, there is the ruling that it is Makruh to perform Qiyaam ul Layl in congregation during Ramadhaan.

At this point, if someone asks the question that Hadhrat Madani ↦ used to perform the Tahajjud Salaah in congregation and there would be a large congregation behind him, the reply will be that we are Hanafi and the Fiqh of Imam Abu Hanifah ↦ has been codified and we are Hanafi – those who practice it. There are some rulings of the Hanafi elders that only they had (tafarrud), a few separate opinions. **This was a tafarrud of Hadhrat Madani ↦.[3] It will be kept specific**

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[3] It was the view of Hadhrat Madani ↦ that Nawaafil could be performed in congregation during Ramadhaan. In both cases, whether people are called or not. Hadhrat ↦ wrote in a letter, 'Therefore, all the Nawaafil performed during the nights of Ramadhaan will be meant, whether Taraweeh or Tahajjud. Whether in the

with him and we shall follow Hanafi Fiqh, like Allamah Ibn Humam ↦, who was a great Hanafi scholar. He has a different view from that of Imam Abu Hanifah ↦ in 14 rulings. His student, Qaasim bin Qutlubgha ↦ has written that the tafarrud of his teacher is not Muftaa Bihi (practiced or given as fatwa). **So, every great scholar has varying views in a few rulings, we shall not follow them, we shall follow Hanafi Fiqh.**

It should be known that the meanings of the Fiqhi definitions should be taken from the books of Fiqh. Their meanings should not be taken from the dictionaries, like Dar ul Islam and Dar ul Harb are two technical definitions in Fiqh. The meaning of Dar ul Islam in the dictionary is that country where there is Islaamic law. Besides Saudi, there is no country in the world like this. The meaning of Dar ul harb in the dictionary is a country of war, i.e. where there is war with the Muslims. So, where is there a war with the Muslims of Canada and India? So, how can a country like India or Canada be Dar ul Harb?

Subsequently, people make the objection that how can countries like India and Canada be Dar ul Harb? Here, which war is taking place with the Muslims? In terms of Deen, there is complete freedom here. People looked at the dictionary and have come up with the objection. These are technical Fiqh definitions. Therefore, the books of Fiqh should be studied and the meaning be taken from there. In Fiqh, a Dar ul harb is that country where the leader is a disbeliever and where complete rule is in the hands of the Muslims, it will be Dar ul Islaam,

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first part of the night or the last part. There is permission to perform all of them in congregation.' He then wrote, 'So, all the Nawaafil of Ramadhaan, whether people are called or not, in all cases there will be permission to perform it in congregation, in fact, it will be Mustahab.' [Fataawa Shaykh ul Islaam p.44, 45, compiled by Maulana Mufti Salmaan Mansurpuri]

whether there is Islaamic law prevalent or not. Similarly, the meaning of ‘tadaa’i’ should not be checked in the dictionary. This is a technical Fiqh word. Subsequently, the meaning should be studied in the Fiqh books and decided.

In Fiqh, the meaning of tadaa’i is that in nafl Salaah, if there are three Muqtadis and the Imam, then it will be tadaa’i, whether the people have been called or not.

Therefore, in Fataawa Shaykh ul Islaam, the grandson of Hadhrat Madani ↦, Mufti Muhammad Salmaan Mansurpuri has written a footnote on the ruling that in the light of Hanafi Fiqh, this is the meaning of tadaa’i. **Whatever Hadhrat wrote is his tafarrud.[4] Therefore, in terms of being Hanafi, we shall not follow him.**

Anyway, the question that arose was that what is the ruling regarding performing Qiyaam ul Layl in congregation? The reply is that if there is one Imam and 2 Muqtadis, then there is no dislike (karahiyat), but if there is the Imaam and 3 Muqtadis, then it will be Makruh, whether they were called or not. Those who perform it; should be left to perform, where is there equality in deeds in the world? In this Masjid of ours, half the people say Aameen aloud and half say softly. Half lift up their hands and half do not. There are no mutual fights about it. Someone stands and leaves a space of a few fingers between his feet and someone else leaves an arm’s length between his feet. So, where is there unity in action?

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[4] The footnote of Mufti Salmaan is, ‘this ruling is the tafarrud of Hadhrat a which he drew directly from the AHadith with his foresight. However, we have not found a subsidiary ruling of the Hanafi madh hab that supports Hadhrat. In fact, Mabsoot Sarakhsi and other reliable books of the Ahnaaf state that if there are 3 or 4 or more Muqtadis performing optional Salaah in congregation, then it will be Makruh. (Mabsoot Sarakhsi 2/144). Therefore, in the light of the Hanafi Madh hab, the stance of Hadhrat Gangohi a is preferred and strong. **Hadhrat Gangohi a has written in Fataawa Rasheediyyah that Tahajjud in congregation is Makruh.**

Unity should be in belief and conviction. So, if the people of a certain place perform Qiyaam ul Layl in congregation, then let them read. You go according to your way, and leave them on their way. Go according to one nature. It should not be that sometimes you are here and sometimes there. In this way, there will not be goodness in Deen.

وآخر دعوانا ان الحمد لله رب العالمين

Question after the lecture; In Masjid Rashid and the Chatta Masjid of Dar ul Ulum Deoband, Tahajjud is performed in congregation, when Dar ul Ulum takes the path of Hanafi Fiqh?

Answer; this was the action of a few people, not the practice of Dar ul Ulum. In Ramadhaan, Hadhrat Madani ↦ used to perform I'tikaaf with his murideen in those two Masjids and like a few khulafaa of Hadhrat ↦, they used to also perform Tahajjud in congregation. This was their action. It had no relation with Dar ul Ulum Deoband. Subsequently, this was not practiced in the old Masjid of Dar ul Ulum.

(7) The ruling of the moon in Saudi

After the Masnun Khutbah,

'They ask you about the new moons; tell them that these are a means for people to determine time and the Hajj. Righteousness is not that you enter your homes from the back, but righteousness is the person who has Taqwa. Enter your homes from their doors and fear ALLAAH so that you may be successful.'

Elders and brothers, now, the Qaari recited this verse in his recitation. In this verse, the ruling of the moon is discussed and in the western world, this ruling has become a contentious issue. So, why is the Tafseer of this verse not understood today?

Cause of revelation

The cause of revelation of this verse is that that the companions asked Rasulullaah that the sun always remains on one condition, but the moon does not remain on the same condition, why is this? During three nights, i.e. 13, 14 and 15 it

is full; then it begins to get smaller. It gets smaller and remains only in name then it disappears completely. Then, it appears once again like the branch of a date palm. **The first date of the month is called Hilaal in Arabic; this word is also used in Urdu.**

Then, the moon increases and gets full again, why is this? Why does the moon change its condition, unlike that of the sun?

There is a background of this ruling. The Sahabah asked this question to Rasulullaah because the Arab countries are hot, here (in Europe and America) there is cold for 8 months, in the Arab countries, there is heat for 8 months and there are many mountains in Arabia, nothing grows there. A little grows in Madinah and Taa'if but it does not fulfill the need of the country. Therefore, the livelihood of the Arabs depends on journey. **They used to go once a year to Shaam and once to Yemen. They used to travel on camel and the camel cannot travel throughout the day.**

The land is hot. They could travel until 9 o clock at the latest. They then had to stop the journey. In the evening, when winds would come from the sea, and it became cooler, they would commence the journey after Asr. They would not travel during the day. They would cover up at night for the day. If the moon would remain full like on the 13th, 14th and 15th, throughout the month, then the journey would be enjoyable. This was the background of the question; that just as the sun remains in one condition, why does the moon not remain on one condition? The verse was revealed that people ask you about the moons. **The word Hilaal (moon) was not used, the plural form was used. In this there is indication that the moon of the entire world is not one. If the moon of the entire world was one, there would be no need to bring the plural form.**

Anyway, the people asked Rasulullaah about the moons in the beginning of the month. He gave the reply that the moon at the beginning of the month is to stipulate time for people and to stipulate the Hajj time. At this point, it should be pondered that why was Hajj mentioned separately? It would have been sufficient to state that it is for stipulating time for people. What was the need to mention Hajj separately? **The reason for this is that the new moon stipulates different times for people all over the world.**

Some rulings deal with the sun and some rulings are related to the moon

There are two types of calendars, one is the solar and one is lunar. The solar calendar cannot be made by anyone, only someone who is a master in the sciences can make it. **The lunar calendar can be made by anyone.** The moon is sighted and the next month begins, otherwise complete 30 days. There is no need for any calculation and calculations are necessary in order to make the solar calendar.

Then, the shari'ah has some laws linked to the sun and some linked to the moon. **Those laws that do not revolve around the year are related to the sun and those that revolve around the year are linked to the moon.** Like the rotation of Ramadhaan throughout the year. If Ramadhaan always came in summer, then people would be in difficulty and if it came every time in winter, then there would be no difficulty at all. Then, the shape of the earth is round. Will the winter of the southern hemisphere be considered or the northern hemisphere? The people on one side will be enjoying and the people on the other side will be in worry.

So, Ramadhaan rotates throughout the year because it has been linked to the moon so that sometimes Ramadhaan will take place in winter in certain places and sometimes in other

places it will be summer. **Salaah has to be performed throughout the year, summer or winter has no effect because it is linked to the sun.**

Then, the laws that are linked to the sun, there is also no calculation needed, look at the sun and practice. The laws that are related to the moon, there is also no calculation in them. Look and practice because the Ummah of Rasulullaah is so huge that if the leaves of the trees could be counted, then the Ummah of Rasulullaah can be counted. If the grains of sand could be counted, then the Ummah of Rasulullaah can be counted. If the stars of the sky could be counted, then the Ummah of Rasulullaah can be counted. All people do not live in the city and town; some people live in the mountains, some in the jungles. **If they are told to learn the calculation of the sun and the moon, then the Ummah will not be able to do it.**

Therefore the command was given that look and practice, whether the command is linked to the sun or to the moon.

Why are the Hindi months the same?

The calendar of the Hindus is also lunar but in order to fix the season, they add one month every three years. Every third year is made into 13 months and in this way, their lunar months come in one season. Jith always comes in summer. The Arabs used to do the same thing before Islaam. Subsequently, they would add a month every third year called Kabisah. **The name of Ramadhaan originates from this that Ramadhaan means, the time in which the stones get very hot. This was because Ramadhaan would always come in summer; therefore the month was called Ramadhaan.**

The verse (إنما النسيئ زيادة في الكفر) mentions this. Islaam finished off this system, so the month moves throughout the year.

There is no reliance on calendars and watches for the time of salaah

Some people say that calendars should be made for the Salaah times and according to them, the Azaan should be called out and the Salaah should be performed. So, if this calculation is considered for Salaah, then why is this calculation not considered for the moon of Ramadhaan?

The answer is that there is no consideration of calendars for the Salaah times. Look to the east. When the red line becomes apparent, then it is true dawn. Finish off Sehri and perform Fajr. Whatever the clock may say, there is no consideration of it. Similarly, the sun rises and the top part shows, then the sun comes out and the time of Fajr comes to an end. Then when the sun goes high and the shadow of everything becomes small until it comes to nothing at all, i.e. the sun is directly above the head, then every Salaah is forbidden.

When the sun turns and the shadow begins to increase towards the east, then Zawaal is finished, now perform Zuhr. Now, leave the original shadow, when the shadow of everything becomes its size, then according to the three Imams and Sahibayn, the time of Zuhr is completed and according to Imam Abu Hanifah ↦, the time of Zuhr still remains. According to him, together with the original shadow, when the shadow of everything becomes twice its size, then the time of Zuhr has ended. When the time of Zuhr ends, the time of Asr starts. When the top edge of the sun sets, the time of Maghrib begins. Then, after sunset, as long as light remains on the horizon, the time of Maghrib remains and when there is total

darkness, then the time of Isha begins. One can perform Isha until Subh Saadiq (true dawn).

In summary, there is no need for any calculation and there is no need for a watch. Look with the eye and perform the five Salaahs. Calendars are not necessary to calculate the Salaah time. People made them for sake of ease. However, assume that the calendar says that the sun will rise after 5 minutes and we see the sun rising, then the looking will be considered, the watch and calendar will not be considered. The same is the case with the moon.

The eye witnessing will be considered, even if a lunar calendar is made and 10 months of the year, the moon is seen with the naked eye. However, the moon of 2 months of the year was not seen with the naked eye, therefore, the calculation will not be considered, but the seeing with the naked eye.

What is the problem in relying on calculations in the advanced era?

In Britain and this country (America), there are certain Muslims who are masters in calculations. They say that the era of seeing the moon with the naked eye is 1400 years ago, when it was the stone and camel age. Now we are advanced. We know how to read, we know calculations, we can tell you calculations that when the moon will come out and when will it go away. Similarly, we also know when the new moon will be born and when will we be able to see it with the naked eye.

I ask these brothers; tell me, how many Muslims know calculations? Not even one percent of the entire world. So, how can the shari'ah base laws on such things – those who know them are not even one percent. Subsequently, **Rasulullaah said in a Hadith, "We are an unleterred Ummah, i.e. most of the Ummah are unlettered."** The meaning of unlettered is not that we do not know Urdu, Persian and English, but

unlettered means that we do not write and count. Subsequently, most of the Ummah, until today, do not know how to calculate. **In such a case, the Ummah will consider the majority and stipulate the laws. It does not consider a few special people and stipulate the laws. The laws passed in parliament consider the majority; it does not consider a few.**

So, the masters of calculations saying that the world is very advanced now; we have become masters at calculations. This statement is correct. Indeed they have become masters. We do not negate their mastery but **the shari'ah** has considered the majority and has not based the moon issue on calculation, but it **has based it on seeing with the naked eye.**

Anyway, is he a master or not? Leave this story aside. If he is a master, then the laws are not based on calculations. The laws linked to the sun and the laws linked to the moon. Both of them are based on seeing because most of the Ummah do not know calculations and **the shari'ah considers the majority when stating commands.**

Look at the verse again, ALLAAH j says, Say, o Rasulullaah, the increasing and decreasing of the moon is so that people can stipulate time and stipulate the time of Hajj. In this there is clear indication that the basis is on seeing. Seeing with the eye is considered. The new moon is not the same throughout the world; therefore, the lunar month will be calculated differently in various parts of the world. Wherever the moon is seen, the month will begin there.

Only Hajj is such a form of worship that the people of the whole world leave their dates, and take the lunar dates of Makkah and perform Hajj on specific days.

The moon of Saudi

Approximately 40 years ago, when I was in Rander, the governmental organization Raabitah, called a meeting. Great scholars of the world participated. At that time, from India, Maulana Manzur Nu’mani ↦ and Maulana Abul Hasan Ali Nadwi ↦ participated. Both of them went to participate in the meeting. The agenda of this conference was of unifying the crescent. The meaning of unifying is to be one, i.e. in the world; the lunar calendar begins on different dates. This system should be abolished and and the lunar dates of the whole world should be unified and they should all begin at the same time. **All the members, even the Saudi members did not accept this.**

They said, ‘This contradicts the Qur’aan and Hadith. There is one verse in the Qur’aan and Rasulullaah said in the Hadith, ‘Begin fasting when you see the crescent and stop fasting when you see the crescent.’ In summary, all the members rejected the proposal stating that the crescent of the entire world cannot be unified.

There is only one way of unifying the crescent and that is the ruling of seeing with the eye should be done and the new moon should be considered. In this way, the moon of the whole world will be unified.

What is the new moon?

The sun rises in the east and sets in the west. The moon also comes out in the east and sets in the west. This is the daily condition of the moon. However, the moon also moves in a different way. It also moves from the west to the east. Two opposing movements go together and this is not difficult for ALLAAH. Like we kick a ball, the ball moves forward and it rotates. Similarly, the moon takes a round in 24 hours and the second movement from the west to the east is completed in 23 hours. In 29 days, a round is completed. Just as half the earth is

enlightened and half is in darkness, here it is night and in China it is sunrise.

Similar is the case of the moon. Half of it which is towards the sun, is light and the second half which does not face the sun, it is dark. So half has light and the other half does not have. The moon and the earth is the same. When we see the moon from the earth and do not see the light part, then that is called Muhaaq. When we change the angle of sight, then we see a bright part of the moon. This is the hilaal. As the angle changes, the moon of every day increases. Then, such a time comes when the moon comes between the earth and the sun. So half the moon that is light goes the other way and we see the dark part. This is called the era of Muhaaq.

Then, when the moon moves to the east, and it comes opposite the sun, then it is called the new moon. However, its angle is very delicate such that there is no possibility of seeing it from the earth. When the moon is at least 16 degrees from the sun, then it could be seen from the earth and it is seen like the branch of a date palm.

In summary, if the new moon is considered, then the date of the entire world will be the same. This is the form of unifying the crescent. This proposal was presented to the Raabita, but all the scholars of the world rejected this. When these two people returned from the conference, Hadhrat Maulana Muhamad Manzur Nu'mani ↦ was on a Tabligh journey in Surat. Because I wrote for his magazine Al Furqaan, he knew me. Hadhrat mentioned the details to me and said that the Saudis have begun a very dangerous scheme and suddenly this ruling has been brought up so that it could be passed in ignorance.

Although the scholars did not accept it; but I have the fear that this fitnah will not stop. Before this becomes a great fitnah, articles should be written about it. Subsequently, I wrote an

article on the subject at that time that was published in two parts in Al Furqaan. (The article is inserted after the lecture in this book). What happened after this? The Saudis were quiet, they did not discuss the ruling but from that time they sight the moon before the whole world and they publish it in the newspapers that two witnesses testified before a particular judge. He could only get two witnesses, when the horizon of Saudi is generally clear, but never has there been general sighting.

The unique moon of Saudi

This year (2009), something strange happened. In Madinah Munawarrah, Maulana… who is the khalifah of Maulana… as well as another Maulana…A phone came to him from London that after Fajr we saw the moon before sunrise, with our eyes and in the evening, there was an announcement of the sighting of the moon in Saudi. This is an incident of this year, and this is happening from 1974. I have explained the background of this. The Saudis do what they thought at that time but because the Muslims will not believe, they have placed the deception of sighting.

Are the people of Saudi not Muslims?

Some people say, ‘Are the people of Saudi not Muslims?’ ‘What, are they lying?’ The answer is that when the moon is sighted in the east, then it will definitely be seen in the west because in the west, the distance of the moon from the sun increases. However, you see that the Saudis announce the sighting of the moon, then two hours later the sun sets in Africa, but no Muslim in the entire Africa sees this crescent. The Saudis are Muslim, so, are the people in Africa not Muslim? Then the sun sets in America. No Muslim in the entire America sees this crescent, but two people in Saudi saw it. In fact, sometimes it happens that the crescent is not sighted

throughout the round. This year, the moon that the Saudis announced, no one in the entire Africa saw. No one in the entire America saw it, it was not seen in China, not seen in Malaysia, it was not seen in India, yes it was seen in western India.

It was seen in a part of Gujarat and when it was seen there; then it was seen in the entire round. From Saudi to Gujurat, it was not seen in the round. So, the Saudis are Muslim, so, do all the Muslims of the world close their eyes and look at the moon? If the Saudis clearly say that we announce the new moon, then there will be no argument. He will believe whoever wants to believe, and whoever wants to reject can reject.

Leave that which is doubtful and take that which is based on conviction

The command of the shari'ah regarding something which is doubtful is explained in a Hadith by Rasulullaah , 'Leave that which places you in doubt for that which does not place you into doubt for indeed the truth gives contentment and lies causes the heart to be uneasy.' For example, you have been caught by the police and you can lie to them and weave your way out but your heart will remain uneasy. But if you speak the truth and accept the loss of some wealth, then although there was loss, but your heart will be at ease. **So, we do not say the Saudis are liars but they are definitely doubtful.** I have told you the command of the shari'ah regarding that which is doubtful from the Hadith that make the doubtful into conviction, and what is conviction? The Hadith states that Ramadhaan will begin at the sighting of every place and every country and it will be completed on sighting. If the moon is not sighted, they should consider the closest country and if sometimes the sky is cloudy, then they will not consider the closest country, but they will consider their own sighting. If the

moon is sighted, then well and good, and if not, then they will count a 30 day month.

This year, the moon was sighted in Gujarat and Eid took place by taking 29 days into account. **However, the entire India did not take that sighting because Gujrat is in the west and the moon of the east cannot be seen in the west –** it could happen, but the moon of the east can never be seen in the west and it cannot be seen in Africa and America. If the sighting of the Saudis was real, then there would be no problem in the world. This was the clarification of the first part of the verse. The part that follows also clarifies so that the discussion can be complete.

Before Islaam, when the Arabs would tie the Ihraam for Hajj, they would not enter their homes from the door and it is necessary to go into the house. So, they used to enter from behind and go out from there too, like the Jews do not do anything on Saturdays. If the light is on, and Saturday comes, then it cannot be put off now. If it is off, and Saturday begins, then it cannot be put on, but they do all their work. What do they do? They catch a Muslim on the road and say to him, ‘Just press this button?’ what practice is this on Deen? This is deceiving ALLAAH. These types of plans they have been making from times of old, related to the fish.

Anyway, just as the Jews do, the Arabs also used to do that after tying the Ihraam, they never used to come from the front door; **they would place a step ladder behind and come home.** The Qur’aan says, ‘it is no good deed that you come from the back of your homes but piety is that you practice on the command of ALLAAH and you do not go against His command.’

The meaning of fearing ALLAAH

Fearing ALLAAH is not like the fear for a snake, an enemy or a lion. ALLAAH is that being Whom we should love, in fact, the meaning of fearing ALLAAH is like the sign of obedience. A son fears his father, a sincere student will fear his teacher; a dedicated disciple will fear his mentor. A son thinks that I should not do something that my father will be displeased. Jannah lies under the feet of one’s parents and if he is displeased, then what will happen to me? A student will watch his every step; he will think that I should not do something that will displease the teacher. If he is displeased, then where will I learn? A dedicated disciple thinks that I should not do something that will displease the mentor. If the mentor is displeased, then who will join my link with ALLAAH? Just as these three people fear going against the command of ALLAAH, they fear their displeasure. Similarly, they should fear ALLAAH that a believer should not do something that will displease ALLAAH.

Wherever it is stated in the Qur’aan that fear ALLAAH, fear ALLAAH, this is what it means.

In summary, the Qur’aan says to the polytheists, ‘but piety is that you fear going against the command of ALLAAH. If ALLAAH gives the command that do not enter your home after tying the Ihraam, then do not go. What is this that you do not enter from the door and enter from behind? ‘and come to the homes from their doors’, i.e. it is not the command of the shari’ah that you should not enter your homes after tying Ihraam. You have made this up. ‘and fear ALLAAH’, i.e. do not go against the laws of ALLAAH, ALLAAH said that do not wear the hat when in Ihraam, ALLAAH said that do not tie the turban when in Ihraam. Whatever is the command of ALLAAH, do it and do not invent anything from your side. ‘So that you may be successful’ the success of a believer is in obedience to the commands of ALLAAH, not in making up the laws ones self.

The link of the subject matter

I have explained the subject matter of the verse. My brothers, ponder over it regarding the link between the subject matters. The first subject matter is that the new moon is separate for different people and it stipulates one time for Hajj. The second subject matter is that whatever laws ALLAAH has given, do not go against them. Also, you should not add anything from your side. This is piety and Taqwa. The secret of success is this. Leave out new things from your side, that now we have become masters, we know calculations, now there is no need to see the moon with the eye. Now we shall fly with the helicopter and will go to see the moon above. We shall use binoculars and see the moon. Brother, leave all this and practice on the command of ALLAAH, success lies in this.

وآخر دعوانا ان الحمد لله رب العالمين

8) The reply to a question regarding unifying the moon sighting (this reply was published in Al Furqaan)

By Maulana Sa’eed Ahmad Palanpuri, teacher at Dar ul Ulum Ashrafiyya, Rander

In the Muharram edition of Al Furqaan there was an article titled Tauheed Ahliyyah which discussed the view and proposition of certain scholars of the Islaamic countries regarding Ramadhaan, Eid etc. that once the Hilaal has been proven in certain places, then all the countries of the world should accept and the entire Islaamic world should begin Ramadhaan on the same day and complete on the same day, they should all have Eid and Baqra Eid on the same day. **The greatest proof of theirs behind this viewpoint was the view of the Mujtahid Imams that different horizons are not considered in sighting the Hilaal.**

Regarding this, the following questions were asked in the Al Furqaan;

1. What guidance do we get regarding this directly from the Qur’aan and Sunnah?

2. Those Imams who rejected considering the different horizons, what is their objective of rejection? Is the difference of opinion real or is it just in words?

3. Is there scope for the Ahnaaf of India and Pakistan to accept this proposal based on the famous stance of the madh-hab that various horizons are not considered.

In the previous issue, an answer was published. The second reply is by the pen of Maulana Sa’eed Ahmad Palanpuri, teacher at Dar ul Ulum Ashrafiyyah, Rander. In this

publication the readers are considered and the answers will follow, (Nu'mani)

Answer to the first question:

In the Qur'aan and Hadith we find a clear command regarding a number of moons. Therefore, unifying the moon will go against the Qur'aan and Hadith. Two verses of the Qur'aan discuss the Hilaal issue. One ruling is proven from Ibaaratun Nass and the second is proven through Ishaarah.

The first verse, 'and they ask you about the **moons,** say, they are to stipulate time for people and for hajj' (Baqarah, 189).

Commentary: before studying the commentary of the verse, study one Hadith also because the Hadith explains the Qur'aan. It is narrated by Hadhrat Abdullaah bin Umar and Hadhrat Talq bin Ali that Rasulullaah said, "ALLAAH made the crescent in order to stipulate time. Therefore, when you see it, then begin fasting and stop fasting when you see it and if the first moon is hidden from you, then count 30 days (of Sha'baan or Ramadhaan). (Begin fasting or stop fasting when the counting is complete).

In this Hadith there is a command to begin fasting when sighting the moon and to stop fasting when sighting the moon. It has been drawn from the verse, i.e. Rasulullaah made the basis of fasting, the sighting, and that command is drawn from the verse. Therefore, the following Hadith explains the verse, 'When you see the Hilaal then fast and when you see it then bring the fast to an end and if it is hidden from you, then count 30 days.' (Narrated by Jaabir , Abu Hurayrah , Ibn Abbas , Hudhayfah and Talq bin Ali).

Anyway, keeping these AHadith in mind, **all the scholars have understood that the new moon of every month is a**

means of specifying time for people, i.e. through these; the system of months is made. Accordingly, dealings and work takes place and all forms of worship take place. ‘Allamah Alusi ↦ has written in the discussion of the link between this verse and the previous one that after the laws of fasting, this verse was explained because the fast is based on the Hilaal. (Ruh al Ma’ani).

The summary is that besides Hajj, in all forms of worship and dealings, to have a number of crescents/moons is a basic principle. The moon will not stipulate one time for them, but in accordance to the different horizons, it will stipulate different times. There will be only one Hilaal in Hajj and the **Hilaal of Makkah Mukarramah will be considered for Hajj.** In terms of this, the time of Hajj will be stipulated and it will be necessary for the people of the world to follow.

The second verse, ‘So whoever of you sees the month, he should fast.’ (Baqarah, 105)

Commentary:

The root word of (الشهادة) is (شهد). It means (الإخبار بصحة الشيئ عن مشاهده وعيان مشتقة من المشاهدة التي تنبئ عن المعاينة ، عناية شرح هداية في اول كتاب الشهادة). From this we learn that in the purport of Shahaadah, seeing is considered and seeing the month will be suspended on seeing the moon. Seeing the moon will depend on the existence of its horizon.

If we ponder then it will be learnt that in the case of ‘unifying the moons’, in the entire Islaamic world, knowledge of the Hilaal can be acquired but this would be the purport of ‘he who knows the month from you’, whereas the Qur’aan said ‘he who witnesses/is present in the month’. **Therefore, knowledge only is not sufficient, but there is something more necessary.** Now, if there is no moon on our horizon, then what question is there of seeing? **Therefore, this verse can be**

practiced upon when there is a moon on our horizon. In fact, not just the presence is sufficient, but looking at it is conditional. Subsequently, the Hadith of Ibn Abbas ↔ states, 'Fast when seeing the moon and complete the fast when seeing the moon but if there is cloud cover (and it cannot be seen) then count thirty days.'

Anyway, the verse is not Ibaaratun Nass, but from the word 'shahida' the ruling is understood. In Ibaaratun nass the ruling is understood that whoever is present in the month of Ramadhaan, he should fast and the permission of fidyah is abrogated and suspended (Bayan ul Qur'an). However, the first verse is Ibaaratun Nass just as Alusi ↦ said. And he is sufficient as an example.

Answer 2:

Are different horizons considered or not?

In explaining this ruling, the juro-consultants can be split into 3 groups. Mutaqaddimeen, the middle age juro-consultants and the Muta'akh khireen. In all three eras, the ruling was of a different type. It is explained briefly below;

(a)According to the Mutaqaddimeen, there is a real difference in it, not just a difference in wording. However, it is necessary to know what was the type of the ruling?

Mataali' is the plural of Matla', it means a place of rising. However, in the discussion of Ikhtilaaf Mataali', the connotation of the word has been broadened. At this point, it will be translated as 'place of rising or place of setting'. This is the definition of the juro-consultants. It is not necessary for the dictionary meaning to coincide. It is clearer than the sun that the points of rising and setting of the sun, similarly, of the moon, in terms of Fiqh, have different points. No two places can be unified in rising/setting. The places that are close (e.g.

places a distance of a mile or two miles),the difference of the views cannot be felt easily.

The juro-consultants have considered the various horizons in the times of the five Salaah and the daily Sehri and Iftaar, in fact, the Ummah agrees on it, for example, the sun set in one place, so Maghrib will begin there and the place west of it will still have a minute left before sunset, it will not be permissible to begin the Maghrib Salaah.

Now the question comes about that seeing the Hilaal is that at a small distance, there is no Ikhtilaaf of Mataali’. Then, it is also narrated that Rasulullaah accepted the sighting of a Bedouin. (Abu Dawud, Tirmidhi, Nasa’i, Ibn Maajah, Daarimi, Mishkaat 1/174) Also, taking into consideration the difference of Mataali’ will cause no harm and support will be taken from the sciences of the skies (falakiyyaat) which the shari’ah does not like (Ibid). **Considering all this, the view of the majority is that in the ruling of the sighting of the Hilaal, the different horizons will not be considered,** for example, in one place there was sighting, then the places west of it, the sighting there will be definite. However, from these places, the places west of them, there could be sighting or there could be no sighting. However, based on these reasons, the majority have overlooked this possibility. The majority referred to this ruling in this way (لا اعتبار لاختلاف المطالع فيلزم أهل المشرق برؤية أهل المغرب . در مختار)

However, the Shawaafi’ were more particular and the famous principle in Fiqh **‘nothing is proven from doubt nor can it remove a proven command’** was considered and they took Ikhtilaaf of Mataali’. From the above mentioned place, from the eastern places, the sighting was not taken as proof because **Ramadhaan cannot commence on doubt, nor can it be completed on doubt.** However, it is quite apparent that not in terms of proof can this view get strength, nor can practice easily support it. Therefore, some of the shawaafi’ were also constrained and took the view of the majority.

At this point, it must not be overlooked that 'east' and 'west' are two Idaafi words. Any two areas can be called east or west. The broad scope of the meaning that came later on can never be taken to be the meaning of the texts of the Mutaqaddimeen.

(b) Coming into the middle age, this ruling stretched the minds of the juro-consultants and the juro-consultants began to mention three things.

Those who expanded the sphere of the ruling and changed the purport of east and west in their time, because now west (Maghrib) referred to Spain and east referred to Asia and based on this broad purport, the apparent wording of the narration does not fit, so they were forced and the real purport of the apparent narration they understood and began to refer to the ruling in new terms. They invented the terms of Buldaan Naa'itah and Qaribah and they took the apparent narration to refer to Buldaan Qaribah (close countries) and they did not consider the difference of horizons in it. In Buldaan Na'iyah, they were forced to consider the different horizons in the light of the Qur'aan and Hadith.

Among the mutaqaddimeen and the class of those juro-consultants, the ikhtilaaf was only in words, as was explained. Then, there are those juro-consultants who did not give Maghrib and mashriq (west and east) such a broad purport or there could be other reasons. Anyway, they remained on their stance which they took from the Mutaqaddimeen. Subsequently, they differentiated between Buldaan Shaasi'a and Qaribah without considering the different horizons.

They are some people in whose minds are the changed purport of east and west and there is confusion regarding considering the apparent narration and apparent narrations go against the Qur'aan and Hadith. They were not unaware of this. Also, some people who differentiated between Buldaan

Na'iyah and Buldaan Qaribah and made the apparent narration refer to Buldaan Qaribah, they are not content or going against the old stance, they are not ready to clearly announce.

Therefore, they speak vaguely, for example, looking at the text of Durr e Mukhtaar also, Allamah Shaami ↦ has given another example of not considering different horizons. He says, 'If the moon was sighted in the east on a Friday night and the moon was seen on Saturday night in the west, then will it be necessary for the people of the west to consider the sighting of the people of the east? Some say that the difference will be considered and for the people of each place, their own sighting will be proof. This is the chosen view of Zayla'i, the author of Fayd and some Shawaafi'.

However, the apparent narration is that the different horizons will not be considered; the sighting which was first will be considered. This is the preferred view of the Maalikis, Hanbalis and ours. (Radd ul Muhtaar)

The example that Allamah has assumed, there is no difference of opinion in it because when the setting of the moon is separate from the setting of the sun by a certain time, then it is seen. Therefore, the western countries that come after, the moon will definitely be present because the gap of the moon increases. **When the moon is definitely present on the horizon, then the people of the east will have to accept their news.**

The ikhtilaaf is in the opposite scenario, as compared to that mentioned in Radd ul Muhtaar, but Allamah did not discuss this example. It seems as though that example was turned around wanting to make the ruling easy or the apparent narration confusing them, they are preparing a good ground for it.

From the above mentioned detail, it has been clarified that in this era, the difference is real, between the three groups. However, the difference between the first group and the apparent narration is only in words.

(c)The third era is that of the Muta'akh khireen juro-consultants. In this time, a new meaning was given for east and west and every juro-consultant has in his mind a meaning similar to what the geographers write.

Anyway, among the Muta'akh khireen juro-consultants, these three groups are present that were present in the second era. If someone bears in mind the modern geographical technical terms, using the apparent narration to draw conclusion and says that no consideration is given to different horizons and the west, i.e. when news of the sighting of America and Africa reaches India and China, then it will be necessary to consider it. However, the Mufti of the time knows well that if such a thing is done, then the Qur'aan and Hadith will clearly be opposed. Therefore, they are stubborn, saying that the fatwa will remain but they will not let it happen in action because they took support from the 'assumed way'. And they totally reject means of acquiring knowledge like the radio, television, and telephone.

In other matters of the world, they can take knowledge from these means but if it cannot be acquired, then only in this ruling it cannot be acquired. How strange? However, now planes and rockets have been invented and the moon sighter can travel throughout the night and can give information and testimony. This is possible. Now, it is being said that an assumed way is that the person sighting the moon walks and gives testimony. Another group of the Muta'akh khireen juro-consultants who consider the difference in Buldaan Shaasi'a and not in Qaribah, and they say that the apparent narration refers to it and the ruling of the Buldaan Na'iyah is a totally new ruling and they take it from the Qur'aan and Hadith.

Similarly, there is also a group in between today who are confused about what to do. The apparent narration which is general according to them, is left or they raise the call for unifying the crescent, whereas the texts of the Qur'aan, Ahadith and practice of the Sahabah (I mean the incident of Hadhrat Kurayb ↦ in which he informed Hadhrat Mu'awiyah ↔ of sighting the moon at night on Jumu'ah evening. He informed Hadhrat Ibn Abbas ↔ but he considered his sighting of Saturday and said, 'Rasulullaah commanded us with this.') In Na'iyah, considering the different horizons, the text is clear.

What remains is the question of the Shasi'ah and Qaribah countries. So, according to the view of this lowly one, from calculation and experience, where the date does not change, they are all Bilaad Qaribah and wherever the dates remain different, or they sometimes change, they are Ba'idah and Shasi'ah countries.

Anyway, this was the detail of the different horizons. The entire year passed and the question of Maulana Muhammad Miyah came to Shaykh ul Hadith of Madrasah Aminiyyah, Dehli and a question in it was also what I mentioned in the answer; What the Mutaqaddimeen juro-consultants said, 'there is no consideration to the different horizons', according to this lowly one, the Muta'akh khireen juro-consultants took a meaning broader than than the first person.'

It was not the place of detail. Therefore, the matter remained vague. Today, by the grace of ALLAAH, the detail has been explained. Where is the straightforward purport of west and east of the past and where is the modern day technical definition of geography? How is it permissible to give so much broadness to the definitions of the juro-consultants?

Answer 3: not only for the Ahnaaf of India and Pakistan, but it is not permissible for all Muslims to practice on the news

of sighting in Egypt, Turkey, no matter by how strong means the news is conveyed.

اللهم اهدنا فيمن هديت وصل وسلم على سيد المرسلين وعلى آله وأصحابه أجمعين

(9) Important laws for the reformation of society

After the Masnun Khutbah,

‘tell the Mu’mineen men that they should lower their gazes and guard their chastity. This is purer for them. ALLAAH is informed of what they do. And tell the Mu’mineen women that they should lower their gazes and preserve their chastity. They must not expose their beauty, except what becomes apparent of it. And they should wear theiar scarves over their bosoms. They may expose their beauty to only their husbands, their fathers, their fathers-in-law, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, their women, their slaves, those male servants who have no passions, or children who are not aware of women’s private parts. They should also not strike their feet on the ground to reveal the beauties that they conceal. Collectively repent to ALLAAH, O you Mu’mineen, so that you may succeed.’ (Surah Nur, 30.31)

Elders and brothers, Surah Nur was recited in the Salaah today. This Surah discusses laws for the reformation of society. How did evils come into society? And how can the society be reformed? What are the laws to be followed that will make the society proper? In this Surah, these laws are discussed.

Adultery is a great sin

One of these laws is that, whether a person is a man or a woman, each of them should lower their gaze. What is the benefit of this? Their private parts will be protected. By not protecting the private parts, adultery happens and the sin of adultery is very great. This was explained in the beginning of the Surah. Adultery is one of three major sins. One is to ascribe partners to ALLAAH, second is to kill someone unjustly and the third is adultery. Today, the 11 qualities of the servants of ALLAAH have been mentioned, some in a positive way and some negative.

The negative qualities are; ‘the special servants of ALLAAH do not call on another deity with ALLAAH, i.e. they

are totally pure of polytheism', 'they do not kill the person whom ALLAAH has made it forbidden to kill, but with right.'

A few reasons on account of which killing are done

There are some reasons that permit killing, like Jihaad. In it, it is permissible to kill the enemy, in fact, there is reward. Or, someone killed another person on purpose, so it will be permissible to take retribution by taking the killer's life. Or, if a married person commits adultery, then he will be stoned. This killing is also permissible. Similarly, it is also necessary to kill the renegade. There is no force in accepting Islaam, but there is a severe law upon leaving the Deen because fitnah will be created. He will spoil the name of Islaam everywhere.

So, when someone becomes a murtad, then effort will be made to remove all his doubts and misgivings. Then he will be given a grace of three days. Then, if he does not return to Islaam and the Murtad is a male, then the Islaamic government will kill him and if she is a female, they will blind her, not kill her. The male cannot be put into jail. Jail is not punishment according to Islaamic law. Therefore, he will roam around and spread fitnah. Therefore, he will be killed.

These are a few rights due to which killing can take place. Regarding those lives which ALLAAH has forbidden, it will not be permissible to take them, like the general Muslim or any resident of the Islaamic state, no matter what Deen he might follow, it will not be permissible to kill him.

The third sin is 'they do not commit adultery.' 'He who does these three things will be a sinner.' 'The punishment will be doubled for him on the Day of Qiyaamah' 'and he will remain in this punishment, disgraced forever.'

Lowering the gaze saves one from adultery

When the sin of adultery is so great, then one has to adopt means to stay away from it. If you want to go into the river and expect not to get wet, how can it be? Walk around naked, look everywhere and you want adultery not to take place, how can this be? Therefore, some means must be adopted to stay away from adultery so that the sin of adultery does not take place.

That cause is that men and women should lower their gazes, they should not look at each other; they will stay away from adultery. Gazing is the first step of this sin, after gazes meet, no barrier lies between sinning, now sin can take place at any time.

There are two types of gazes

Men and women cast two types of glances; one is clear, through which it is clearly known that he is looking at this woman. The second is hidden; when looking, it is not known that the person is looking, but he is. He steals glances. ALLAAH j says, ‘ALLAAH knows the stealing glances and He also knows the hidden things of the heart.’ Anyway, because men do not wear the Burqa, that is why he looks at women with both glances and the women have made the Burqa such that the eyes remain open. They understand that they are wearing clothes from top to bottom, that is why the eyes are free, they can see whomever they want, whereas the objective of Pardah is protection of the eyes. The women wear the Burqa and understand that we are in Hijaab, Oh, where are you in Hijaab? You see the whole world. Therefore, the Qur’aan says, ‘say to the Mu’mineen, ‘lower your gazes and protect your private parts.’ ‘and say to the believing women that they should lower their gazes and protect their private parts.’

There is a link between the two commands of lowering the gaze and protecting the private parts, because the sin of the private parts is as a result of not protecting the gaze. When it is necessary to protect the private parts, then it is necessary to look after the cause of lowering the gaze. Therefore, if you obey from the beginning, then you will be able to be saved from sin, otherwise not. ‘That is purer for you.’ If men want to remain pure, stay away from the sin of the private parts, then the path is this that they should lower their gazes and their private parts will be automatically protected. ‘Indeed ALLAAH is Aware of what they do.’ i.e. ALLAAH is aware of the open and the hidden gazes. Then, the very same command is given to the women, ‘and say to the believing women that they should lower their gazes and protect their private parts.’ However, it was sufficient for the men to say that they should lower the gaze; this was not sufficient for the women. There are more laws for them. These are mentioned in the next verse and I wish to explain these laws.

The satr of males and females is the same

The Satr of men and women is the same; from below the navel to the knee is Satr, i.e. body parts which must be covered. It is not permissible to open it in front of anyone without necessity. One woman cannot open this part of her body before other women without necessity; it is a separate matter if she is forced. For example, she is giving birth or she is undergoing some operation, then it is a separate matter but she cannot open it without necessity. This is the Satr of both men and women.

There is Hijaab for women and it is in three stages

Then, there is no Hijaab for men, but besides the Satr, there is Hijaab for women and this Hijaab is in three stages;

First Hijaab

The female's Hijaab from ALLAAH, when a woman stands in Salaah, then the amount of her face necessary to wash in wudhoo, and both hands until the wrists, and both feet until the ankles, can remain open. These three limbs are not included in the Hijaab of Salaah, but if a woman wears gloves and socks, then it is good, not necessary. This is because these limbs are not part of the Satr in Salaah. However, it is necessary to cover the ankles. If they remain open, then the Salaah of the woman will not be done. Similarly, it is not necessary to cover the ears. If they remain open, then the Salaah will be done. Only three limbs can remain open. It is necessary to cover the rest of the body and perform Salaah. This is the Hijaab of a woman from ALLAAH.

Second Hijaab

Hijaab from Mahaarim, i.e. from those people whom it is forbidden to marry. In front of them, the stomach and back cannot be shown. The other parts of the body can be shown, the chest, the upper back, top part of the chest, both arms and both shins, they can be opened in front of the Mahaarim, but be opened does not mean that they should remain open.

You will have no objection regarding the shin and neck etc. but you will have an objection that the chest and the upper back is not part of the Satr. So, it should be known that this is a necessity of living. A woman opens her breast and gives her child milk to drink and the husband, father, and father in law are in the same house. So, if the chest is taken into the Satr, then how can the woman breastfeed? For this reason, the breast was not included in the Satr and there is no need to open the stomach. Therefore, the stomach and back was taken into the

Satr. **In summary,** this is a need of the society, if restrictions are placed on it, then it will be difficult and work cannot be done.

Third Hijaab

Hijaab from strangers; this is Hijaab of the entire body. There is no exception, the hands, feet, face all are under Hijaab, in fact, the voice is Hijaab too. It is necessary that a woman does not her voice be heard, they should not let it be heard even over the telephone, if someone knocks at the door, they should not let their voice be heard too. If there is a severe need, then it is fine. The phone is ringing and there is no man in the house, then the woman can pick up the phone and answer. However, she should not speak in a soft tone, she should reply in a sour tone. This command is in the Qur'aan, 'so do not be soft in speech, otherwise the heart of the one who is diseased will desire.' Reply in a sour tone that the owner of the house is not home. It is wrong for a woman to ask who are you? What is your lineage? Where are you speaking from? Etc. What does the woman want from him? She should just say that the house owner is not home. If there is a man at home or an understanding child, then he can pick up the phone and answer, the women should not pick up the phone. However, today the calamity has come about that you phone the house of anyone and the woman will be the first to pick up the phone, they ask the details of the whole world, then she gives the phone to the husband, the same thing happens. This is against Islaamic social living; women should stay away from this.

This third level of Hijaab is mentioned in Surah Ahzaab, 'O Nabi, say to your wives and your daughters and the believing women that they should draw their cloaks over themselves.' i.e. when any of them leaves the house for some need, then they should draw their veils over their faces. This is the Hijaab of the face and when they will draw the cloaks over

themselves; then their hands will be covered. If they are not covered, then there is no special law regarding it. Similarly, there is no special law regarding the feet. Only the rulings regarding the face were given that women should draw their cloaks over and leave the home because the face is the centre of beauty.

The beauty of the body is gathered in the face and all the five senses through which people acquire knowledge; they are all in the face. Therefore, the beauty of the entire body comes into the face. Therefore, there is a special command given regarding it and nothing was said regarding the face and hands.

The long verse of Surah Nur does not deal with Hijaab, but it deals with reformation of the society, i.e. how a woman should remain in front of her Mahaarim and people like her Mahaarim? What part of her body is it permissible to open and what part is impermissible? Subsequently, it is said, 'women should not make their beauty apparent'. Jewellery is also meant by beauty and the places of jewellery too. 'Except those limbs which are generally open', which are difficult to cover all the time, they have been excluded. What limbs are those? The face; the palms and both feet. The feet are not mentioned in any narration; the face and palms are mentioned.

However, the juro-consultants have taken feet to be in the ruling of the palms. It is difficult to cover these limbs all the time at home, therefore, they have been excluded in that they can be opened. Although it is permissible to open the limbs more, as was explained in the Hijaab of the Mahaarim, but reformation of the society demands that more of the body does not remain open.

In fact, the limbs that show even when covered by clothing, like when a girl comes of age, then her breasts show. Regarding them, there is a separate command that the chest be

covered and the shape of the chest not be shown. ‘they should cover their cloaks with a shawl’ from this it is learnt that some limbs should not be seen from under the clothing. It is for this reason that I say that a person is half naked in a suit.

Look, a woman wears a dress but the bulge of the breasts are commanded to be covered in the Qur’aan so that it is not shown. From this it is learnt that it is not sufficient to wear only clothing, the clothing should be such that the bulge of the body should not be seen.

Two special ways of the Qur’aan

After this, it should be known that there is a special method of the Qur’aan and that is if the Qur’aan explains two things regarding one question, then it does not explain them together, but the question is repeated. Similarly, two make two exceptions from one thing, then both are not excluded at the same time, but the Mustathna Minhu is brought again and the exception is made again. Like in Surah Ankaboot, ‘People request punishment quickly.’ The Qur’aan replied. Then in the next verse, it is said, ‘and they request punishment quickly.’ This was not a separate question. It was one question but two things were to be explained. Therefore, the question was brought and the first aspect explained. Then the question was brought a second time and the second aspect was explained. This is the special method of explaining of the Qur’aan.

The same thing was done here because by making two exclusions, the matter remains unclear and it comes out of being eloquent. Therefore, by saying, ‘they should not make their beauty apparent’, and then the first exception is made, ‘except that which is apparent from them.’ Then, in order to make the second exception, the ‘mustathna minhu’ was brought again. It was said, ‘and they should make their beauty apparent except from their parents or their fathers’, i.e. the first command that was given that women should not make their

beauty apparent, except for their faces, palms and feet, then in front of whom should they not make it apparent? In front of the husband, the father, the father-in-law, the sons of her husband (from a previous marriage), her sons from a previous marriage, her brothers, her nephews, maternal and paternal – she can make her beauty apparent in front of them, i.e. she can keep only her face, palms and feet open in front of them.

Then, a few more people were joined to the Mahaarim. ‘or their women’, i.e. the face can be opened in front of Muslim women. This ruling is explained in two places in the Qur’aan. NonMuslim women have the same ruling as strange men, pardah is waajib from them. However, Ibn Abbas ؓ says, ‘One of the rulings about which Muslim women are negligent is the ruling of Pardah in front of non-Muslim women. Another is the ruling of seeking permission. When going to the house of someone, then one should not enter without permission; people are also negligent of this, especially the women who do not even take permission. Anyway, Muslim women are also included; a woman may show her beauty in front of them.

Secondly; ‘or in front of slaves and female slaves.’ A woman may show her beauty in front of them, even though the female slave is a non-Muslim. In times of old, there used to be male and female slaves. Can a female who owns slaves, show her beauty in front of her male and female slaves? It is said that she can show her face etc. because the female owner takes work from them all the time. Due to difficulty, they have also been excluded.

Thirdly, or a person who comes and goes, he stays with the people of a house, he eats and drinks with them and he does not have masculine desires. This person has also been excluded and has been joined to the Mahaarim.

Fourthly, those children who do not know the secrets of women, i.e. they do not understand any talk of females, so they

have been included in the Mahaarim. At what age can a person understand feminine talk? This age differs according to country and place. In today’s era, the television has made them affiliated, and a child of 7 knows all these things.

Then, a command was given before that women should cover their chests so that the bulge of the chest is not noticed. Now, another ruling of a similar type is given, ‘and they should not hit their feet on the ground so that the jewellery under the clothing makes a noise and the house folk should not know that this jewellery is there. Until what point is precaution to be taken in this command? All these rulings are such that if they are considered, then the society will remain pure. However, man is after all, man. Men can have shortcomings and women as well. Therefore, it is finally said, ‘o believers, all of you repent to ALLAAH so that you may be successful.’ I translated this verse, without mentioning detail.

There is something that must be borne in mind and that is, this verse is not regarding Hijaab; that is in Surah Ahzaab. This verse explains to women how they should live in front of their Mahaarim etc. This verse does not explain the rulings of Hijaab in front of strangers. Some old people have been deceived, thinking that both exceptions to the rule are separate whereas in the verse there is one Mustathna Minhu and two Istithna (exceptions) and both deal with one ruling.

وآخر دعوانا ان الحمد لله رب العالمين

Question:

Why is the father’s brother and the mother’s brother not mentioned in the verse? They are also Mahaarim.

Answer:

Indeed they are Mahaarim, but in social living, they are not together all the time. The verse mentions those people who remain with the woman all the time. It is for this reason that Muslim women, children who have no idea about females, slaves and immature children are mentioned and the father’s brother and mother’s brother are not mentioned.

Question

In this verse, the husband has been mentioned; there is no Pardah from him?

Answer:

A woman should also live with dignity in front of her husband; special times are a separate matter. Besides, the husband was mentioned because the verse refers to that woman who has a husband and the husband is at home, he is not gone on journey. There is no permission for virgin girls and widows to open their faces in front of strangers. Similarly, the woman whose husband is gone on journey for a long time, there is no permission for her to sit with strangers in solitude. The Hadith prohibits this.

Question:

In our society, the brother in law lives with, is there any ease in the ruling in order for him to live with his sister in law?

Answer:

It is possible but with three conditions. One is that the husband must be at home; he should not be gone on a long journey. Secondly, the brother should inform when he comes home; he should not enter just like that. Thirdly, she should not sit alone and speak to her brother in law freely. The Hadith states, ‘Stay away from sitting in solitude with your sister in law.’ An Ansaari asked, “what is the ruling of the brother in law?” Rasulullaah said, “The brother in law is death.”, i.e. a great fitnah because when the brother in law speaks freely to the sister in law, then very soon fitnah is created.

(10) Three deeds which are the keys of success

After the Masnun Khutbah, ‘Successful indeed is he who has purified. Who takes the name of his Rabb and performs Salaah. However, they prefer the life of this world, whereas the Aakhirah is much better and much more lasting. Undoubtedly, this is in the previous scriptures, the scriptures of Ibraaheem _ and Moosa _.’

Elders and brothers, ALLAAH has granted us limitless bounty in that He has shown us the straight path. If ALLAAH did not guide us, He did not send the Ambiyaa’ and the Rasuls, He did not send revelation; then we would not have been able to find the straight path using our intellect. ALLAAH has given intellect to man, He gave him means of acquiring knowledge; eyes, nose, ears, the ability to think and understand. However, knowledge from these things can be acquired that are in their scope of acquisition. As for those things which are hidden, the human intellect is not sufficient to understand them, the human mind cannot bear its weight, when it is necessary to understand and know these realities.

The need for revelation in order to recognize ALLAAH j

ALLAAH is Our Creator, Owner and Nourisher. He is beyond this world of feeling. In order to recognize Him, to recognize His qualities, the human intellect is not sufficient. Man cannot recognize ALLAAH using his mind, nor can he recognize the qualities of ALLAAH because these things do not fall in the scope of human intelligence. There is a need for the Ambiyaa’ and Rasuls for this. Only the Ambiyaa’ can inform regarding the reality of these things, in fact, man cannot know Jannah and Jahannam – which are the final abodes – on

his own. In order to know the reality of Jannah and Jahannam and in order to be saved from Jahannam and earn Jannah, man is in need of divine guidance.

Subsequently, through the Ambiyaa', ALLAAH guided man to the straight path and they explained the being and qualities of ALLAAH, Jannah and Jahannam – realities which are beyond this world. This chain of Ambiyaaa' carried on until ALLAAH sent the greatest and most virtuous of the Ambiyaa', the last in the chain of the Ambiyaa' and Rasuls, the beloved of the Rabb of the universe, the guide of the first and last, Muhammad . He revealed His last book – the Qur'aan and through the Qur'aan, He guided people to the straight path. This is the great favour of ALLAAH upon us.

On the day of Qiyaamat, everyone will know the value and status of the Qur'aan

Today, people do not have value for the book of guidance – the Qur'aan. The Muslims, all praise is due to ALLAAH, have some degree of appreciation but mankind do not have value and appreciation for it that what a great mercy Nubuwwah is for mankind and what a great bounty the revealed books and the Qur'aan is. However, a time will come when every person will admit its greatness. ALLAAH has given us eyes, what appreciation do we show for it? Who remembers this bounty and is grateful for it? However, ALLAAH let it not happen, if the sight of someone is taken away, then he will know the value of his sight at that time. If he had the universe at this disposal, he would spend it in order to get that one eye. But because we have the bounty today, we do not appreciate. Similarly, the books that ALLAAH has revealed, and the messengers that He sent, the guidance that He gave through them, people have no appreciation for it. Through the grace of ALLAAH, we have some level of appreciation but we do not

know the full appreciation. When this world will come to an end and Qiyaamat will be established and the decision of reward and punishment will be given and the dwellers of Jannah will go to Jannah and the dwellers of Jahannam will go to Jahannam, then they will know the value of this bounty.

The dwellers of Jahannam will regret and they will attest to the value of the Qur’aan

ALLAAH explains this subject matter in Surah al Furqaan that on the day of Qiyaamat, a disbeliever will be caught and he will regret and say, ‘if only it was such that I followed the Rasul.’ The dweller of Jahannam will admit and say that a great bounty of ALLAAH came to us but we did not value this bounty, we did not take any benefit from it, therefore we have to see this today. If I appreciated this bounty and took benefit from this bounty and adopted the path of the Rasul, then I would not have to witness this today.

The dwellers of Jannah will admit and praise ALLAAH

The believers are mentioned in Surah Maa’idah, when all the Muslims will reach Jannah, then there will be gatherings in Jannah and there will be all types of talks in them. The people will say to each other, ‘all praise is due to ALLAAH Who guided us to this and we would not have been guided if ALLAAH did not guide us. Indeed our Messengers came with the truth.’ i.e. after reaching Jannah, all the dwellers of Jannah will admit that we who have come into Jannah, we have come by the guidance of ALLAAH. We have come on account of the deputation of the Ambiyaa’. Through the blessings of the revelation of ALLAAH and the Deen and Shari’ah, otherwise,

we would not have reached Jannah through our intelligence and foresight.

The disbelievers will bite their fingers, they will regret, they will be caught and will say, ‘If only I took the path of the Rasuls in the world, then today I would not have to witness this evil day.’ In summary, the dwellers of Jannah will also attest to the value of the Ambiyaa’ and Rasuls, Nubuwwah and guidance and the dwellers of Jahannam will follow suit.

Deputing the Ambiyaa’ is the special bounty of ALLAAH

My brothers, it is the great bounty of ALLAAH that He sent the Ambiyaa’ to show us the straight path and he sent them from amongst man. ALLAAH says, Indeed ALLAAH has favoured the believers, He sent His messenger from amongst them, i.e. he sent man as a Rasul. Sending a Rasul from amongst man is a great favour on its own. Therefore, if ALLAAH sent an elephant, parrot, Jinnaat and the angels as a Rasul, then what benefit could we have taken? The elephant will hoot and what will we understand? The parrot will talk and what effect will it have? If the lion roars, we will mess our pants. We do not see the angels and the Jinnaat, so what benefit can we take from them? Then, the needs of Jinnaat and angels are different and our needs are different.

They follow the Shari’ah according to their standing and we follow according to ours. Look at the grace of ALLAAH that He sent a human as the Rasul amongst men and the enthusiasm of the Rasul is one, the needs are something else. They are forced to do certain things and their shortcomings are something else. They understand our needs and shortcomings and in drawing up the shari’ah, all this was considered. Therefore, sending a human being as a Rasul is a great favour on its own.

So these are three bounties together; one is sending the Rasul, the second is sending the Rasul in human form, third is sending the greatest Rasul, the guide of the first and last, the seal of the Ambiyaa, Hadhrat Muhammad and granting us the fortune of being in his ummah.

This is the great bounty which every Nabi wanted. All the Ambiyaa' had the hope that instead of getting Nubuwwah, we should be part of the ummah of Rasulullaah , then how good would it be and that ALLAAH should make us part of the ummah of His beloved, without any right – solely out of His grace. This is the greatest favour.

The three works of Rasulullaah

1. **The first work of Rasulullaah is to recite the verses of the Qur'aan.** He would take the verses from Hadhrat Jibreel then he would convey them to the people.

2. **Rasulullaah would purify the people** like dirty clothing and dirty utensils are washed, rubbed and cleaned. Similarly, Rasulullaah would purify the people. Rasulullaah would purify the outer appearance of people, this people do themselves. If there is a dot on the face, then people stand in front of the mirror and clean it. If clothing becomes dirty, they are washed and cleaned because people come to know that they are dirty. However, man himself cannot purify the internal dirt; in fact, he does not even know that the internal dirt is there. It is quite surprising that the filthier a person is internally, the better he thinks of himself. He thinks that I am the cleanest but the pious servants of ALLAAH always take stock of themselves. They gauge their inner selves and take themselves to be the lowest. Therefore, the pious servants of ALLAAH

see the shortcomings in themselves but those whose insides are filled with dirt do not take stock of themselves, nor do they see their own shortcomings.

In fact, they feel themselves to be the purest of all.

The Ambiyaa and scholars beautify the people with good character

When a person does not know of his inner faults, he does not know of the evil within himself; then it is necessary that there be a person who would inform the people of their faults/shortcomings and purify them from internal filth and evil character, beautifying them with good character. This is the work of the Ambiyaa'. After them are the scholars and the pious. They also purify the filth within people and beautify them with good character. This is purifying people.

Rasulullaah said, "I was sent to complete good character." To create good character in people; and in order to create good character, evil character must be removed first. **He who is selfish cannot become generous, first, the selfishness must be removed; and then generosity will be created.**

In summary, the Ambiyaa' and the scholars and pious after them, their duty is to purify the hidden faults and evil character from people. They clean their insides; then beautify them with good character and praiseworthy qualities.

The weaknesses of man can be understood by man

Only the Rasul can purify people from evil character because he understands completely the weaknesses of man. If an angel had to come as the Rasul; a Jinn had to come as the Rasul, an animal had to come as the Rasul; then it cannot

purify people because it does not know the weaknesses and shortcomings of people. Then how can it purify? Like, I am from India and Gujarat is in India, so I can understand the weaknesses of the people of Gujarat. However, an American will not understand the weaknesses of the Indian people properly, some he will understand, but he will not understand completely. The weaknesses of the people here will be known best by a local person, one who lives here and was brought up in this society, he will understand well.

In every nation, the Nabi was sent from amongst that particular people

Therefore, ALLAAH sent to every nation the Nabi from amongst them. The Nabi of one nation did not go to another nation. **Only Hadhrat Lut _ was sent to a different nation. Besides him, the Nabi of one nation did not go to another nation.** Whichever nation ALLAAH decided to send a Nabi to, a person from that nation was chosen because the good aspects of that nation, their weaknesses, they can be understood from an individual of that nation very well. The same goes with language. There are many people here in America, I cannot explain to them because they speak English and I do not know English. **Therefore, ALLAAH sent every Nabi with the language of the nation.** No Rasul was sent to a nation and he did not know the language.

In the first Ruku’ of Surah Ibraaheem ALLAAH says, ‘ALLAAH always sent to people a Rasul who knew their language so that the revelation that comes, he could explain to the nation in their language.’

Explaining revelation is the work of the Ambiyaa

3. **The third work of the Ambiyaa' is to explain the revelation.** To recite what was revealed is a separate work, then explaining it is another effort. Besides this, the Nabi explains aspects of wisdom to his people. These aspects of wisdom are called the Ahadeeth.

The Qur'aan is better than wealth and riches

ALLAAH sent the Ambiyaa' and they reformed the people and showed them the straight path. This is a great favour of ALLAAH upon man. It is said, 'Say, 'With the grace of ALLAAH, and His mercy, this is the sent Deen of ALLAAH, the sent Shari'ah of ALLAAH, be happy upon this bounty.' The Qur'aan; the Deen and Shari'ah are better than the wealth you collect. The world that you are pleased about, it is much better that you show pleasure on this.

Three things which are the keys of success

The verse I recited, there is a valuable subject matter therein. This subject matter is also discussed in the books of the previous Ambiyaa'. It was also in the books of Hadhrat Ibraaheem _, in the books of Hadhrat Moosa _. The importance of this subject matter has been explained that it is so valuable that it was revealed in the books of the previous Ambiyaa'. What is that subject matter? 'He is successful, he who purified himself' i.e. he stayed away from kufr and polytheism. 'and he took the name of ALLAAH and then performed Salaah.' The one who has all these three things, success is definite for him.

Firstly; to separate from kufr and polytheism and to be pure from outward, inward, and all forms of filth. Also, to beautify one's self with authentic beliefs and virtuous deeds.

The second thing upon which success is based is that ALLAAH should always be remembered and the formula for remembering ALLAAH at all times is that whatever a person does, he should think whether it is permissible or not. He should abandon every impermissible thing and do that which is permissible. This is the remembrance of ALLAAH at all times when busy at work and remembering ALLAAH at all times at home is that whatever way a person deals with his parents, brothers, wife and children, his neighbors, it should all be done in accordance to the Shari'ah. A person should not go against the Shari'ah in any matter and in accordance to the command of ALLAAH, he should fulfill the rights of all. This is the remembrance of ALLAAH at all times in family life. Similarly, a person should consider what is Halaal and what is Haraam when eating and drinking, he should stay away from doubtful things, he should begin eating with the name of ALLAAH, he should eat using the right hand, if a morsel falls, and the food cloth is clean, he should pick it up and eat it. No food should be let to go in waste. This is the remembrance of ALLAAH in eating.

In summary, be conscious of ALLAAH all the time and spend your life in accordance to the commands of ALLAAH, this is the keys to success.

The third thing is that you should perform Salaah. This is a form of always remembering ALLAAH and these three things give guarantee of success.

Salaah is a means of remembering ALLAAH

My brothers, the more importance that is given to Salaah, he will remember ALLAAH more (the person). Salaah is a means of remembering ALLAAH and he who remembers ALLAAH will perform Salaah. He who forgot ALLAAH will not perform Salaah.

There are two benefits of Salaah; the first verse of the 21st juz is, ‘recite what has been revealed to you from the book and establish Salaah.’ i.e. perform Salaah correctly and punctually.

That is why there are two benefits of Salaah;

Firstly, Salaah stops from lewd actions and it prevents impermissible deeds. Some people ask the question that such people are seen who perform Salaah and they do lewd actions and impermissible actions too. So, where has the Salaah stopped them from evil?

This question is created because a small aspect is not understood. ALLAAH j said that Salaah stops, it was not said that the meaning of stopping is that it will not let bad/evil happen in the first place, like a father stops his son from evil, but the son does not listen, he does evil. It cannot be said that the father did not stop him, the father stopped him but the son did not listen. **Similarly, Salaah stops from evil but the person performing Salaah does not listen, he does evil.**

In summary, this objection has come about because of not understanding the difference between stopping and bringing to an end.

This can be understood in this way that take two hearts, one is the heart of a person who performs Salaah and the other is that of a person who does not perform Salaah and is engaged in one sin. Send him to a laboratory and test him. If you do not get such a laboratory, then test him in your mind. **The person who performs Salaah will cry when he commits a sin and the person who does not perform Salaah will not be worried.** This is the effect of Salaah which is in the form of worry, present in the heart.

The second benefit of Salaah is the remembrance of ALLAAH. This benefit greater than the first one; i.e. a greater benefit than stopping from lewd acts and impermissible deeds is that Salaah is a means of remembering ALLAAH. As long as a person is engaged in Salaah, he is remembering ALLAAH. He remembers before and after as well. He has the thought from before that he has to perform Salaah in congregation, then when he performs Salaah and completes, and engages in his work, then the thought remains that he has to perform the next Salaah in congregation too. Even if he sleeps, he should not miss the Salaah. That is why he places an alarm or he tells someone and then goes to sleep.

When ALLAAH gave the command of Salaah to Hadhrat Musa _, then together with this, He mentioned this point, ‘establish Salaah for My remembrance’. In summary, from these two verses, it is clearly known that the more importance that is given to Salaah, the more a person will remember ALLAAH. Besides this, taking into consideration that which is permissible and that, which is forbidden in everything in life, is also on account of remembering ALLAAH. This is the key to success. Therefore, purify yourself and give due importance to Salaah so that ALLAAH is remembered at all times.

Success in this world and the Aakhirat is based on this.

Effort for the world is unfortunate

The subject matter is complete. Thereafter another subject matter is, 'but they give preference to the life of the world' whereas the real effort is for the life of the Aakhirat. The real worry is to make the life of the Aakhirat because the life of the world is lowly. It will end when the eyes close and the life of the Aakhirat is eternal, it will never end. However, in order to attain a little to make the life of this world, a person hopes night and day and he has no concern for the Aakhirat. 'But you give preference to the life of the world whereas the Aakhirat is better and eternal.' Undoubtedly a person must make effort for the world, but he must do it according to necessity.

The real preparation is for the Aakhirat. Rasulullaah said, 'Stay in the world as though you are a stranger or a traveler.' Just like a stranger has basic provision and a traveler will get provision at his destination, and he carries on his journey. Similarly, the life of the world must pass. May ALLAAH grant His help and grant us this treasure, work in the world, but do not adopt wrong ways of working, do not forget ALLAAH. May ALLAAH grant us the ability to understand and the ability to practice.

وآخر دعوانا ان الحمد لله رب العالمين

(11) Five things are known only by ALLAAH

After the Masnun Khutbah,

'Verily the knowledge of Qiyaamah is only with ALLAAH. He sends the rains and knows what is in the wombs. A soul does not know what it will earn tomorrow and neither does it know in which land it will die. Undoubtedly ALLAAH is All Knowing, Informed.'

Elders and brothers, this is the last verse of Surah Luqmaan. One subject matter therein is that only ALLAAH knows what is in the wombs. People ask that now machines have been invented through which the doctor can say from before that there is a boy in the womb or a girl inside, whether the child is healthy or ill, whereas the verse states that ALLAAH knows what is in the wombs. Therefore, in today's gathering I want to clarify this verse before you.

ALLAAH says, 'Verily the knowledge of Qiyaamah is only with ALLAAH', like in English, the word only is used to confine something. In Arabic, there is also a way of confining. One way is that the word 'in' is brought for emphasis. The word 'in' has a noun and a khabar. The verse supposed to be (إن عند الله علم الساعة). However, the structure of the sentence was changed and the translation will now be, 'verily the knowledge of Qiyaamah is only with ALLAAH.' Therefore, there was confinement done in the verse when you know that everyone has a little knowledge of Qiyaamah.

A verse of Surah TaaHaa states, 'verily Qiyaamah is coming, it was close that it be hidden so that every soul could be given recompense for what it did.' i.e. Qiyaamah is coming so that every person can be given recompense for what it did. In between it is said, 'it was close that I kept it hidden' i.e. the

proper test will be when it is not said when the test will occur and the test is taken suddenly without knowing. At that time it will be known which student made effort in learning and who did not. If it is known from before that there will be two or three exams during the year and on specific dates, then an announcement is made a month before that on a particular day, the exam will be held, then what exam is this?

Two months of the student will pass and a month before the exam he makes effort day and night and he passes. If it is not known when the exam will take place, and the exam is taken suddenly, then the proper test is done whether the student is learning or not.

There is a story of old of a student of Tonk. Barakaat Ahmad Tonki went tostudy logic under Maulana Abdul Haq Khayr Aabaadi in Khayr Aabaad. Maulana Abdul Haq Khayr Aabaadi was a master in the field of logic. The teacher said, ‘I am ready to teach but I shall test you whenever I want.’ The student said, ‘Very well, begin the lesson.’ The lesson started. He taught for a week. When he went to learn on the eighth day, he said that today is the test. The student did not ever think that the test will be on the eighth day. Therefore, he did not learn and he did not remember the lessons of the last 7 days. The teacher chased him out saying that even if I have to teach you as long as the age of Nuh, you will not learn. The student went from there to Kaler and at the grave of Hadhrat Sabir Kaleri ↦ he made I’tikaaf for 40 days and for 40 days he made Du’aa’ to ALLAAH that his teacher should be pleased and accept him to learn again.

A Masjid joined to a Mazaar

If there is a Mazaar joined to a Masjid, then the Masjid has no link with the Mazaar but if there is the grave of a pious person near the Masjid, then his munificence will reach. Like

the grave of Rasulullaah is in Masjid an Nabawi so his munificence reaches the people. There are certain people today who say that this is not the case. They stand in Masjid Nabawi and point to the green dome and say, ‘This is the greatest idol.’ You get such ‘enlightened’ people as well. **Anyway, wherever there is a pious person, if he is alive, then his munificence reaches those present and if he has gone to the grave, then his munificence also reaches.**

Two matters are separate; it is not permissible to ask the person in the grave, like if he was alive, then it would not be permissible to ask him for children. Similarly, it will not be permissible after he passes away. **However, just as there is a pious person in a locality, then his munificence will reach the people of the locality.** This is stated in the Qur’aan. **In the incident of the people of the cave,** when the Muslims made a wall over the mouth of the cave and made a mass grave of the dwellers of the cave, then there was difference of opinion regarding what should be made outside.

Someone said, ‘Make a pillar’ ALLAAH refuted ths, ‘Their Rabb is more aware of them.’ What is the benefit of making a sign of remembrance and a pillar? Those who had belief said that we shall build a Masjid here so that people will come and worship and the munificence of the 7 pious ones will reach. ALLAAH did not refute this view. **From this we learn that a Masjid can be made near a grave and the munificence from the grave will come to those doing good deeds and the munificence of those doing good deeds in the Masjid reaches the person in the grave.**

Making a grave in the Masjid or around the Masjid

It is not permissible to make a grave in the Masjid or around the Masjid. The Hadith states; ‘Do not make your houses into

graves.' When there is prohibition of burying in the house, then where will there be permission to bury in the house of ALLAAH? No matter how great a pious person might be, his grave will be made in the graveyard, not in the house, not in the Masjid or the garden next to the Masjid. However, this Bid'ah has come about today.

In Binnori own Madrasah, Karachi, the grave of Hadhrat Maulana Yusuf Binnori has been made together with the Masjid.

In Culcutta, Hpadhrat Maulana Tahir's grave is made together with the Masjid.

In the Markaz of Nizam ud Deen, the graves of three pious people have been made with the Masjid when 500 yards away is the graveyard, and the elders of the Markaz are buried there.

In Gangoh, there is a grave made with the Masjid, in Songrah, the grave of Maulana Ismaa'eel Shaheed is together with the Masjid, and it is not known how many places are such that burial has taken place this way.

All this is incorrect. It can be any pious person. The grave will be made in the graveyard, not with the Masjid or around the Masjid.

If there is a grave from before, and a Masjid is built and those who visit the grave stop at the Masjid and they do good deeds, then it is correct. The proof is the incident of the people of the cave. **First the grave is there and the Masjid was built later.** In Deoband, where Haaji Aabid Husayn is buried, a small Masjid was built a little distance away where those who visit the grave stop and perform Salaah etc.

The enthusiasm to build monuments

There are two types of monuments. One is like a pillar; this is useless; there is no benefit. Another is such that people

benefit from it, e.g. a Masjid is built or a well is dug, something is made that will benefit people. Then not only will it be permissible to build such a monument, but such monuments should be built and the proof is the incident of the people of the cave. It is useless to build pillars etc. because the objective of building such monuments is that people pass by and remember the deceased. The Qur'aan says, 'their Rabb is more aware of them'. There is indication in this that there is no need for pillars and similar things and there is no difference in the knowledge and the ignorance of people.

This enthusiasm that I shall do such work that people will know me, this is useless. What is it if people know or they do not know? The real thing is to know ALLAAH. ALLAAH knows everything, whether the person was good or bad, whether he is a dweller of Jannah or Jahannam. ALLAAH knows everything. If someone wants to make a monument, then he can make it but he should make such a thing through which munificence can reach people and the person who builds it can get reward. If there is such a monument, then people will remember and reward will be accrued.

There is a very authentic Hadith, "He who builds a Masjid for ALLAAH, ALLAAH will build a house for him in Jannah." The Hadith states, 'he who builds for ALLAAH' i.e. for the pleasure of ALLAAH he builds a Masjid. In the commentary of Bukhari, Umdatul Qaari, it is written that if someone built a Masjid and writes his name as the builder, then no sincerity remains. He built a Masjid for name. Yes, there will be no problem if it is written with no desire from the builder.

In summary, the ruling of building a Masjid on/near the grave of the pious is in the Qur'aan. The Salafis do not accept it at all. They do not believe the munificence of the Raudah in Masjid Nabawi, this is bunkum; there is no need to listen to their talk.

I was saying that Maulana Barakaat Ahmad Tonki made I'tikaaf in the Masjid of Kaler for 40 days and made Du'aa' that the teacher must be pleased somehow and he should be accepted to study once again. Then he went to Tonk. He was from an influential family himself but he still went to the Nawaab of Tonk for intercession. The Nawaab of Tonk had no relation to Maulana Abdul Haq. Therefore, he wrote an intercession in the name of the Nawaab of Rampur, who was related to Hadhrat and the Nawaab of Rampur wrote an intercession to Hadhrat Maulana Abdul Haq that accept this lad to study again. Hadhrat said, "Well, send him. I shall teach him but I shall test him whenever I want." After this the condition of the student became such that every day before sleeping he would learn his previous lessons because it was possible that I will go to learn tomorrow and my teacher will test me. However, Hadhrat never took the test again because the teacher gauged that the student learnt the previous lessons.

Similarly, Qiyaamah is also a day of test. If all the details of the test are given from before, then what test/exam is this? Therefore ALLAAH says, 'it was close that I keep it hidden'. However, it is the favour of ALLAAH that He explained a little, but the exact time was not given by ALLAAH. The first sentence of the verse has emphasis that no one but ALLAAH has knowledge of Qiyaamah and whatever we know; the confining of the Qur'aan will make no difference.

Then there are four subject matters discussed; 1. ALLAAH knows what is in the wombs of the mothers, the word 'maa' is used, not the word 'man'. 'Maa' is used for things without intellect and the doctor says when it becomes 'man'. 2. ALLAAH sends the rain 3. No one knows what he will do tomorrow. A person makes a plan but he does not know whether his plan will be executed or not. There is a famous saying of Hadhrat Ali ␣, 'I make a firm intention, then it does not get fulfilled, so I understand that there is a Rabb over my

intention, in accordance to Whose intention things happen. 4. No one knows where his death will come.

A way of confining

The first sentence has words of confining; there is no word of confining in the next four sentences. They are general sentences. However, Rasulullaah said in a Hadith that no one but ALLAAH knows them. When Hadhrat Jibreel _ asked about Qiyaamah, then Rasulullaah said that you do not know, that is why you ask, I also do not know. What should I say? Then he said, ‘There are five things which are known only to ALLAAH’. Qiyaamah is one of the five which is known to none but ALLAAH. From this Hadith it is learnt that although there is no confining word, there is confining.

How is there confining? Just like an engine is going to Delhi, there are five wagons behind it in which there is no coal, no diesel. When the engine reaches Delhi, then the wagon will also reach. The first sentence is the engine was has confining, so the confining has come into the four sentences as well. This can only be done by Rasulullaah . Rasulullaah can make this Tafseer of the Qur’aan. This cannot be done by anyone of the ummah.

When this Hadith is joined to the verse, then the question arises that it is not only ALLAAH that knows what is in the wombs, doctors also know. So, the thing to be understood is that it is not necessary for words to be present in every sentence that show confining. The first sentence, which counts as the engine, has confining and the rest of the sentences are joined. So, this confining goes to all and this Tafseer cannot be made by anyone; only the Rasul of ALLAAH can do it.

Another method of confining

Similarly, there is another way of confining which is not understood by the Ghayr Muqallids. The method is that the word of confining is not present, but the flavor of confining is there. For example, in mango sweets, there is no mango juice; the flavor is present in it. Similarly, certain sentences are such that the words of confining are not there, but the flavor of confining is there. This flavor can only be recognized by the Rasul of ALLAAH . The Mujtahideen cannot recognize it.

In the beginning of Surah Nisaa this subject matter is discussed that people are killed in wars, their children are brought up by friends or relatives. The land/possessions that belonged to the father, it also comes into the possession of the guardian. Then, when the child grows older, and she is married off to someone, then her land/possessions will have to be given to her. People do not want to give the possessions, what they do is that they marry this orphan off and after the marriage; they do not even give her the dowry. The family of the wife also does not fulfill the proper rights. The objective of this marriage is simply to take control of the possessions of the orphan girl. Subsequently, the Qur'aan revealed laws regarding this and said, 'if you fear that you will marry an orphan and you will not be able to do justice, then do not marry these orphans.'

Marry elsewhere. If you definitely need a second spouse, then the women that seem good to you, marry them, marry two, three, four. Coming to four, ALLAAH stopped and the law is that in 'fearful' speech, when a person stops, then there is confining, like someone asks that have you brought books from India? "Yes, I have brought." He asked, "Can I take from them?" "Yes, you can take from them. Take one, take two, take three." The person can only take three, he cannot take a fourth because permission was given and the person stopped at three.

So, confining will automatically come about. The person can only take three, he cannot take the fourth. Similarly, ALLAAH gives permission and He stopped at four. From this we learn that a person can only marry four women, he cannot go beyond this. If marriage was permissible beyond this, then ALLAAH would not have stopped. This is the flavor of confining and this flavor will be understood by the Rasul of ALLAAH , it is not the work of anyone. Subsequently, when Hadhrat Ghaylaan Thaqafi accepted Islaam, then he was married to 10 women. Rasulullaah said, “Keep four and separate from six.” This decision made by Rasulullaah was from this verse. Another Sahabi accepted Islaam and he was married to 8 women. Rasulullaah said to him that keep four and separate from four. These are two incidents.

The Ghayr Muqallideen say that they are Dha’eef. However, a ruling is not proven from these AHadith, the Tafseer of the verse is made with these Ahadith and **the Tafseer of a verse can be made with a Dha’eef Hadith.** Anyway, these two Ahadith in which he separated the wives that were more than four, from them it is learnt that although there is no confining in wording, but the flavor is there because in this subject ALLAAH permits four and stops there. From this it is learnt that permission is until here.

This is a ruling based on ijmaa’. There is no difference amongst the four Imams and if the Ghayr Muqallideen have differences, then they can continue because there is no effect on ijmaa’ on account of the differences of the deviated groups. Even if the differences of the deviated groups do affect ijmaa’, then the khilaafat of Hadhrat Abu Bakr will not remain based on ijmaa’ because the shi’a have differences. However; the disbelief of the shi’a has no effect on the ijmaa’ of the Sahabah. Similarly, the differences of the Ghayr Muqallideen in this ruling will have no effect on ijmaa’.

I was saying that in the engine there is confining, then the wagons held by it will also have confining. Therefore, there is confining in the following four sentences. Similarly, a sentence might not have any word of confining but it may have the flavor of confining, so confining will be there. These are delicate points not understood by the Mujtahideen, only the one upon whom it was revealed can understand.

Three types of knowledge; Ilm ul Yaqeen, Ayn ul Yaqeen and Haqq ul Yaqeen

Knowing a little about something is not knowing, the entire matter should be known, otherwise it is not known. Therefore, knowledge is of three types; Ilm ul Yaqeen – knowing with conviction, without having a doubt in the matter. Like we know ‘there is no deity but ALLAAH’. There is non worthy of worship but Him. We know this in such a way that there is no doubt about it. A person will have Ilm ul Yaqeen; then he will be a believer. Thre is no Imaan before it. The stage of Imaan will not be acquired only with this. This is half the subject matter. Together with this is the second part. Muhammad is the Rasul of ALLAAH, i.e. the Nabi whose time it is, to believe in that Rasul and to believe in all the Rasuls before him. The second part will be acquired. Then a person will get Imaan. Not without it. What I said regarding belief in all the Rasuls before, this is in terms of us. It was not like this before us. It happened such that before us, whichever Nabi’s time it was, belief had to be held in him, belief had to be held in the Rasuls before him and it was necessary to believe in all the Rasuls that were to come later.

However, now, after our master, because there is no Nabi to come, that is why it will be compulsory to believe in him only and all the Rasuls before him. Surah Baqarah states, ‘those who believe in that which We revealed to you and that which was revealed before you and they have conviction in the

Aakhirah' a muttaqi is he who believes in this book revealed to you and in those books revealed before you, after you? There is no one after you, that is why it is not mentioned.

Then, such proofs are brought before man that on account of them, there is conviction upon conviction. This is called Haqq ul Yaqeen. Like Hadhrat Ibraaheem _ requested ALLAAH, 'My Rabb, show me how You revive the dead'. ALLAAH asked, 'Do you not believe?' he said, 'Yes.' I have complete conviction. This is Ilm ul Yaqeen. 'But I want to see with my eyes so that my heart can be content' this is haq ul yaqeen. Subsequently, ALLAAH showed him and he acquired haq ul yaqeen. In this incident of Hadhrat Ibraaheem _, it is easy to understand that this is Ilm ul Yaqeen and this is haq ul yaqeen. However, in our lives we cannot separate that Ilm ul Yaqeen is until here. Then these incidents happen, a person passes through them and his Imaan is made firm. Through this, the stage of haq ul Yaqeen is reached by giving an example, this will not be understood.

If you want that an example must be given, then listen to this example that one Hadith states that Rasulullaah said that he who can perform Hajj, i.e. his body remains healthy, he has the expenditure, there is no danger on the road, then too he did not perform Hajj, then it does not matter whether he dies a Jew or a Christian. Now, I shall rephrase it so that it could be understood. He said that whoever has the ability to perform Hajj, then too he does not, then what need is there for him to remain a Muslim? Why does he not become a Jew or a Chriastian? The scholars have drawn a ruling from this that man is always in danger of falling into Irtidaad; he can move away from Imaan and lose his Imaan.

However, he who performs Hajj and he was granted an accepted Hajj, then Insha ALLAAH, a stamp will be placed on his Imaan and now he will not become a Murtad. If there is

scope, and he does not perform Hajj, then at any time something could happen that he could become a Hindu or a Jew, or anything else. I have given this example because until this point his Imaan was Ilm ul Yaqeen. After performing Hajj, it becomes Haq ul Yaqeen. That now he will die on this.

Then, there is a third stage and that is regarding reality which a person knew from before, he acquired Yaqeen over Yaqeen. When a person will witness this reality, then this is the last stage, there is no stage beyond this; this is Ayn ul Yaqeen. When will this stage come? This stage comes after death. This stage cannot come before death. The last verse of Surah al Hijr states, ‘and worship your Rabb until Yaqeen comes to you.’ In the Hadeeth, the Tafseer of Yaqeen has been given as death. In this world a person has to have faith in the unseen. So, when this world is a place wherein we have to believe in the unseen, then how can the stage of Ayn ul Yaqeen be attained?

What is Ghayb (unseen)?

ALLAAH has given us five senses by means of which we can acquire knowledge. The senses are; the eyes, ears, nose, taste and the ability to measure by the entire body. The knowledge acquired from them is called Mahsoos. **The realities which are beyond them are understood directly by the intellect. This is Ghayb.** We have Imaan in ALLAAH, in Jannah and in Jahannam but we cannot see them. All this is Ghayb. So, when all this is Ghayb, then how can we acquire that stage of Ayn ul Yaqeen?

The second subject matter I explained yesterday was that if a person has a little knowledge of the unseen, then this is not called knowing the Ghayb.

The second part of the verse is, ‘and He sends the rain’. Indeed, who can send rain besides ALLAAH? There is no objection about this. If someone says that the weather experts

say from before that rain will come after so many days and so much will come, it will come here and not there, then the reply to this is that this is not discussed in the verse. **The verse discusses this that ALLAAH sends the rain and there is no doubt in it.** Then when will the weather experts tell? When the monsoon lifts from the ocean, then only they can make these predictions, they cannot make them before and sometimes all their predictions are all upside down.

Then it is said, ‘and He knows what are in the wombs’, there are two words in Arabic. ‘Maa’ and ‘Man’. ‘Man’ is used for things that have intelligence, like man, jinnaat and angels. In Urdu, it is translated as ‘people’. ‘And for Him is whoever is in the skies and in the earth’. Jinnaat and angels also come under ‘people’, although the word ‘aadmi’ is used, it is only for humans – men and women. Those things that do not have understanding, the word ‘maa’ is used for them and in Urdu it is translated as ‘thing’. Various places in Qur’aan state, ‘for Him is whatever is in the skies and whatever is in the arth.’anyway, this is the difference between ‘man’ and ‘maa’.

After this, understand that ‘man’ is general and ‘maa’ is also general, i.e. ‘man’ can be used to refer to things with intelligence as well as things without intelligence. ‘Maa’ can also be used to refer to both. However, the original state/purport remains and the second meaning follows. ‘Man’ is originally for things with intelligence and things without intelligence follow.

Wherever ‘maa’ is used, things without intelligence will be referred to originally and things with intelligence will follow. After this, it should be known that as long as a child does not reach the womb, until then it has no reality and when it reaches the womb and becomes a piece of flesh, then it is ‘maa’. After this, **the first stage is that it will remain inside and a child will be made or it will come out. Only ALLAAH knows this,** science cannot say, then at what stage will the pregnancy

be aborted, no one but ALLAAH knows this. This matter remains flesh for 40 days, i.e. first the clot of blood like liver was; then it becomes a piece of flesh. Then white lines are created in the flesh and this becomes bones. Then meat comes on the bones. **Now, will this matter reach those stages or not? ALLAAH knows best.** All these things are included in 'maa'.

Then, when the body has been prepared, the Qur'aan states, 'then We make it a new creation'. The angels are commanded. Subsequently, they bring the soul from the world of the souls and put it in the body and the shape becomes a human. Anyway, when the soul comes into the shape, then it comes into existence and it comes into the stage of 'man'. There are many stages after this. The next stage is that when the angels bring the soul, upon the command of ALLAAH and place it, then ALLAAH commands four things and the angels write them down.

Firstly, what will be his/her age? Secondly, what will be his sustenance? All the details are written. Thirdly, what deeds will he/she do till death? And the last thing is that will he be from the fortunate or the wretched? This is also written. These things are told to the angels and they write it. All these are the stages of 'maa'. **The Qur'aan states, 'and He knows what is in the wombs.' i.e. these stages of creation, from beginning until the end, only ALLAAH knows.** So, if in between, a x-ray machine shows a boy or girl, healthy or sick, then it has shown a little bit and this is the stage of 'man'. **As long as this 'man' is not made, the machine cannot show anything.**

As long as it is 'maa', the machine or doctor cannot say anything regarding whether it is a boy or girl, healthy or sick. After the stages of 'man', the four stages that come, which are written by the angels on the command of ALLAAH, they are part of the stages of 'maa'. Also, no power in the world can show them. Anyway, what is to be understood is that in the

beginning is the stage of ‘maa’ and in the end is also the stage of ‘maa’. In the middle, there is a small stage of ‘man’. If the doctor comes to know it, then what is the problem?

Then, the next sentence, ‘and no soul knows what it will earn tomorrow’, whereas we all make programs and the programs we make, it works out 99% of the time, when ALLAAH says that tomorrow, no one knows what work he will do. Therefore, I said that complete knowing is knowing. **Knowing a little is not knowing.** Regarding Qiyaamat, we know many things but it is not knowing Qiyaamat. The programs that people make here also, if this program is definitely completed, there is no change at all; then you can say that a person knows his program for the nest day too, whereas the program that we make fails sometimes. Whatever ALLAAH decides is what happens and there is no objection on this sentence.

The final sentence is, ‘and no soul knows in which land he will die.’ Generally, wherever people are born, they die there, but this knowing is not definite. He does not know 100% that he will die in a certain place, so, this is not called knowing. However, man does not know in this way. These five things are known only by ALLAAH.

وآخر دعوانا ان الحمد لله رب العالمين

(12) The people of the fire and the people of the garden are not the same

After the Masnun Khutbah, ‘the people of the fire and the people of Jannah cannot be equal. Only the people of Jannah are successful. If We have to reveal this Qur’aan to a mountain, you will see it humble itself and shatter out of fear for ALLAAH. These are examples that We relate to people so that they reflect.’

Elders and brothers, these are two verses which were recited by the Qaari. There is a very important subject matter in them. Today, understand it briefly.

In the world, the good and bad are mixed

The people of the fire and the people of Jannah are not equal. At the end of this life, some people will reach the garden and some will go to the fire. The people who will go to the fire and the people who will go to Jannah are equal in this world; there is no difference between them in the world. The people of Jannah are wealthy, some are poor, they are healthy, and they are ill. There are noble ones among them and disgraced ones among them. The same is the condition with the people of the fire. However, such a life is coming in future where the seed will be separated from the covering.

When wheat is planted in a farm, then first the shoot comes out, then the stem, and then it ripens. Until it ripens, the grass, leaves, stem, covering; leaf are all-together. In fact, if one thinks, then everything will be seen. If it is not seen, then the seed will not be seen. The farmer makes effort for this seed, then a time comes when the crop ripens, then it is harvested. It is gathered in the mill, it is ground, cleaned, then the wheat falls to the bottom and the covering falls far away. Then, the seed and covering are taken home, the seeds are kept in a

container and the covering is thrown away. Similarly, the people of Jannah and the people of the fire are not separate in the world.

Here, everyone looks the same. In fact, sometimes it seems as though the world is for the disbelievers. ALLAAH gives an example of their overpowering condition in the Qur'aan, when it rains, then the water goes into the jungle and into the towns and the water goes such that good, clean water is at the bottom and dirt is on top. The wind blows the dirt away and clean water remains in the pond. Similarly, it is seen in the life of the world that evil is overpowering but a time will come when the crop of the world will be harvested. The seed will be separated from the covering. Then, the pure ones will go to Jannah and the dirt will be thrown into hell.

Example of the next life

This subject matter is explained repeatedly in the Qur'aan and Ahadith that this world will not remain forever. The crop of the world will be harvested and the example of this is the death of every person. Is there anyone living who will not die? We see people dying, we have conviction about our own death and the death of the entire world will be like one person dying. The example of the death of the world is the dying of one person. The example of the death of each person is sleep. Sleep is the sister of death. The Hadith states, 'Sleep is the brother of death.' In 24 hours, a person must definitely sleep once.

Then too, we do not have conviction in death as we should have. We see others dying, then too we do not have conviction of the dying of the world as we should have.

In summary, in order to understand everything, ALLAAH has placed an example in the world. In the life to come, there is nothing that will happen there, except that the example of it is

in the world. This example has been kept so that man can understand the life to come.

Similarly, for some expediency, ALLAAH has kept good and evil mixed in the world, but a time will come when good will be separated like the seed is separated from the grass, leaves, stems etc. on the farm. Then a time comes when the seed is separated. The seed will reach the place of honor and the covering is thrown away. Man eats the seed and animals eat the covering. The seeds are sold for a high price and the covering very cheap. Similarly, in the next life, good and evil will be separated. One will reach a place of honour and another person will reach a place of disgrace. One will have great value and another will have no value. ALLAAH says that those who did not accept the Deen revealed by ALLAAH, they will be made into groups and will be driven to hell.

Those that feared their Rabb and lived lives according to His command, they will also be made into groups and will be taken to the garden. Surah Yaaseen states, ‘O sinners, separate today.’ Today the pious will go to Jannah and the evil will go to hell. Now they will not be together. The people of the fire and the people of Jannah are not equal. What is the difference between them? The people of Jannah are successful. They have found the objective. This is half the subject matter. The other half has been left to the understanding of the addressee. When the people of the garden are successful, then the people of the fire will be failures.

Effort for success in the aakhirat

In this world, there are a few people who think that there is no objective of the world. However, most of the people know the world to have an objective. The Christians believe in Jannah and Jahannam. They make the effort of the people of Jannah in order to get Jannah and to be saved from hell. This is same with the Jews, Hindus and Bhuddists. They all believe in

Jannah and hell and in order to get Jannah and to be saved from Jahannam, they make more effort than us throughout their lives. The Qur'aan indicates towards this that whoever desires success in the world; that success is for the people of Jannah. 'The people of the garden are the successful'. Those who will go to the fire are unsuccessful.

The meeting of good and evil

ALLAAH created man on such a plain that is a mixture of good and evil. On this point, good and evil are joined. Then, man has been given the choice to lift above this plain and take himself so high that he leaves everything behind. He has also been given the choice to drop himself very low. When falling, he takes himself to the lowest of the low. ALLAAH says, 'by the nafs, and correcting it.' ALLAAH takes an oath on our souls that We have created the nafs of man properly. ALLAAH made this nafs well and then inspired its evil and piety. This is the level on which ALLAAH has created man. This is the mixture of good and evil. 'Indeed he is successful who purified his nafs.' 'and indeed he is at loss who made it dirty.'

Then, ALLAAH gave the example of the nafs falling. 'Thamud belied Hadhrat Saalih _ on account of their stubbornness.' The nation named a rock and said, 'If you take out a camel from this rock, then we shall believe, if not, then we shall not believe.' They did not want to believe but they placed the burden on Hadhrat Saalih _ that you did not show the miracle so we did not believe. **Hadhrat Saalih _ made Du'aa' to ALLAAH, when making Du'aa' the rock split into two parts and such a camel came out that was 10 months pregnant.**

Subsequently, it gave birth in front of everyone. The nation asked for one camel, ALLAAH took out two, but the nation did not believe. Hadhrat Saalih _ said to the nation, 'As

long as you do not trouble the camel, you will remain in the world and the day that you touched it with an evil hand, there will be no good for you.’ Hadhrat Saalih _had decided that one day your animals will drink at the well and one day this camel will drink. Time passed with this distribution of water. One day the nation had a meeting that this camel has become a headache for you. Therefore, this thorn should be removed. One person got ready to kill the camel. Hadhrat Saalih _ came to know of this meeting and he explained to the nation and warned them that the day you touch the camel with evil intentions, there will be no good for you.

The Qur’aan says, ‘remember when the most wretched of the nation stood up.’ ‘the Rasul of ALLAAH said to the nation, ‘Watch out regarding the camel of ALLAAH and from its turn to drink.’ Do not interfere in its turn to drink. ‘They belied the Rasul of ALLAAH and the person cut the legs of the camel.’ The camel was going to drink water when he struck it from behind on the legs, **using a sword. Due to this, the legs of the camel were cut and when the legs of an animal are cut, it cannot walk. It sits, it sits and dies.** When they injured the camel, **then Hadhrat Saalih _ said to the nation that you have grace for three days. After three days, punishment will come.**

‘So ALLAAH punished them on account of their sins, then all were destroyed, not one of them remained.’ ‘And ALLAAH has no fear about the consequences of the incident.’ If everyone is destroyed, then they can be destroyed, what decrease has come about with ALLAAH?

The Qur’aan corrects the previous scriptures

The changes that were made in the previous scriptures were corrected by the Qur’aan in various places. Just as it is written in the Bible, ‘When the flood came in the time of Hadhrat Nuh

_, and everyone drowned besides the people on the ship, then ALLAAH came onto the earth in order to scrutinize that the punishment I sent, what was the result of it? As though ALLAAH did not know! When ALLAAH toured the earth and saw that the world was destroyed, nothing remained, then ALLAAH sat on a hill and cried a lot and promised that in future I shall not send such a punishment.' We seek the protection of ALLAAH! What is written about ALLAAH? The Qur'aan refutes this saying, 'ALLAAH has no fear about destroying them.' This is an example of dropping one's self to a lower level.

The Thamud fell to such an extent that they did not care about anything; they did not care about their destruction. When a person falls, then he does not remember his benefit and loss.

When a person will lift himself higher than that level, then where will he reach?

Things seen by the eye come into the pupil of the eye. Stand in front of a mountain and another person will see the entire mountain in your eye. Things understood by the intelligence come into the heart and mind of a person but the person who lifted himself spreads so much that the hereafter and the world is not sufficient for him, he leaves everything behind.

The special humans are better than the special angels and the general humans are better than the general angels

Among the angels there are special ones and general ones. The special ones are like Jibreel _, Mikaa'eel _, Israafeel _, Izraa'eel _ and the rest are general ones. Similarly, there are special and general humans as well, like the Ambiyaa and pious are all special humans, the rest are general. The ruling is that the special humans are more virtuous than the special

angels, i.e. the Ambiyaa’ are more virtuous than Jibreel _, Mikaa’eel _ etc. The special angels and more virtuous than the special angels. Jibreel _ etc. are more virtuous than the general humans. The general believers are more virtuous than the general angels. From this we learn that when a person lifts himself, then both worlds are not sufficient to hold him.

The status of the believing women in Jannah

Just as there will be two types of women in Jannah, one is the special woman, which we call Hur and one is the believing woman of the world. They do good deeds throughout their lives. They oppose the nafs and Shaytaan and leave the world with Imaan. These are the women who will dwell in Jannah. These women of the world who will go to Jannah, their status is higher than that of the Hurs. Through Imaan and good deeds, they lifted themselves and the Hurs were left behind. They have no standing in front of them (the women of the world). So, if a person lifts himself from this level, then he can reach Jannah al Mu’alla. Others can fall and reach Asfal e Saafileen (the lowest of the low). This is one subject that was completed.

The Qur’aan is speech that is very effective

After this, ALLAAH explains another subject matter and that is the real thing to be explained. In the previous verse, ALLAAH mentioned about the Qur’aan. Why was the Qur’aan mentioned immediately after the first subject matter? This is because if a person lifts himself higher than this level, the level ALLAAH created him on, or he wants success in the next life, then he will need the guidance of the Qur’aan. Without the guidance of the Qur’aan, he cannot lift himself; otherwise the Christians also strive to lift themselves. The Jews, Hindus etc.

also make a lot of effort. However, the amount they strive, that is how much they fall. This is because they do not have the guidance of the Qur'aan.

By the Qur'aan, the revealed books of ALLAAH are meant. When each book was in its proper form in its time, it came for that guidance. Now; the time for these books have passed and they have not remained in their original form. Today, only the Qur'aan is in its original form. Therefore, its guidance is necessary. No other book is sufficient for guidance. This subject matter is explained in the next verse, so many things are explained under it. It is said, if this Qur'aan were to be revealed on a mountain; then the hardest creation that is seen is this mountains and rocks. If a similitude is given, then a similitude is given of rocks, it is said, 'the heart has become stone.' ALLAAH says, 'if We reveal the Qur'aan on such a hard creation, then look at it a second time, 'you will see it humbling itself.' **When something fearful comes in front of a person, then a person gets scared, he is lowered. This is called khushoo'.** 'and you will see that the mountain will split out of the fear of ALLAAH.' 'and these are examples which We explain to people'

This subject matter is explained for the benefit of people and the subject matter explained above is also strange and for the benefit of people. 'so that they may ponder', they should ponder over what ALLAAH has created. ALLAAH says that the Qur'aan is so effective that if it were to be revealed onto a mountain, then it would be humbled and it would split out of the fear of ALLAAH. However, if a person does not want to benefit, then the Qur'aan will not affect him. When the heart of man becomes hard, then a stone will also bow before it **and when the heart of man focuses, it wants to accept the advice of ALLAAH, then the advices of the Qur'aan will be effective, without this, it will not be effective.** This subject matter has been explained in another verse of the Qur'aan, 'If

We reveal such a Qur'aan through which the mountains begin to move.' 'or the earth begins to move' a verse is recited and a person can go from America to India in two minutes. 'or through the Qur'aan, the dead begin to speak. A verse is recited and blown and the dead come to life. If such effective speech is revealed, then these disbelievers will still not accept and instead of accepting, they will say that you have been affected by magic.

Hadhrat Rukanah was herding animals in the jungle before migration. Rasulullaah passed that way. Rasulullaah gave him the da'wah of Deen in the jungle. He said, "Muhammad, I do not understand your talk. I know one thing. I am a wrestler. I can wrestle you and if you floor me, then I shall accept your talk." Rasulullaah said, "Come, I shall do so." They wrestled and in a blink, Rasulullaah won. While dusting the sand, Hadrat Rukaanah said, "This was coincidental. Give me another chance." They wrestled a second time and Rasulullaah floored him again. Hadhrat Rukaanah stood up and said, "Muhammad, you have put magic on me." He did not believe. Then, a time came when ALLAAH opened his chest, the light of guidance came into his heart, and then he accepted Islaam after migration and came to Madinah. So, he who does not want to believe will make a thousand excuses. A speech like that of the Qur'aan will not affect him, but if the heart of man pays attention, he wants to accept advice, the Qur'aan will affect his heart; otherwise it will pass like clouds above. This subject matter, mentioned after the first, there is indication in it that if you want to become part of the people of the Garden, become a dweller of Jannah, be successful in the Aakhirat, then you will have to pass your life in this world according to the guidance of the Qur'aan. If you pass your life according to it, then you will be successful and if you turn away and spend your life, then you will not be part of the people of the garden, but of the dwellers of hell.

It has become very easy to understand the Qur’aan today. It has been translated into every language of the world. Now, there are advanced, literate people. They should take out a portion of their lives to read the Qur’aan. They should correct the way they pronounce, they should recite looking inside, recite with Tajweed, read the translation, understand it, ponder over it. **However, they should not run their minds. The Sahabah needed Rasulullaah to understand the Qur’aan, so do other people have no need?**

If a person will stretch his mind, then it will fall and will fall such that it will have to take its words back. **The Tafseer coming from the time of the Sahabah, we should rely on it, study it and have the conviction that this world is equal to the blinking of an eye.** We have today, not tomorrow. An understanding person is he who takes benefit from his life, after time passes; there will be no benefit in wringing one’s hands in regret. May ALLAAH grant me and you the divine ability to appreciate our lives, to spend our lives in accordance to the guidance of the Qur’aan and we should have the realization of the Aakhirat while living in the world.

وآخر دعوانا ان الحمد لله رب العالمين

(13) Why was man blessed with nubuwwah?

After the Masnun Khutbah, ‘and We did not send before you except men, to whom We sent revelation, so ask those of knowledge if you do not know.’

Elders and brothers, this is a verse of Surah Nahl. In this verse, ALLAAH gave the reply to an objection of the polytheists. When Rasulullaah gave the call of nubuwwah, then the polytheists said, ‘You are a human like us. What specialty is there in you that ALLAAH granted nubuwwah to you? ALLAAH does not have shortage of angels, if ALLAAH wanted to send a Rasul, then he could have sent an angel as the Rasul, why did He send you as the Rasul?

This was an objection of the polytheists. In different ways, the Qur’aan gives the reply to this in various places so that the polytheists can understand the reason for making man specific with Risaalat. In this verse also, the reply to this objection of the polytheists has been given and this is the way of the Qur’aan that together with the basic ruling, the other rulings are mentioned at the same time.

ALLAAH says, ‘and We did not send before you except men, to whom We sent revelation’ i.e. ever since Nubuwwah and Risaalat began, always a human being was sent as the Rasul, and it was a man, an angel was never sent as a Rasul, nor was a woman ever sent as a Rasul.

Women were kept away from heavy responsibility

A woman was never sent as a Rasul, this was mentioned by the way. Women were not given Risaalat because they do not

have the ability to hold the position of Nubuwwah. Women are the delicate species, they are weak, and the responsibility of Nubuwwah is a great, heavy responsibility. Therefore, ALLAAH had mercy on them and He did not place this heavy responsibility on their shoulders. **Just as Jihaad is not compulsory on women** because Jihaad involves bloodshed, when the battlefield heats up, then many brave people lose courage and one's liver comes up to the mouth.

In summary, Jihaad is a work involving great patience and is very difficult; therefore ALLAAH did not make Jihaad compulsory on females.

Similarly, Risaalat is a very difficult work. Rasulullaah had to pass the Makkan life in extremely difficult conditions, no night of the Madani life, until the eighth year of the Conquest of Makkah, did he get peace. Women cannot do such a heavy and great work. Read the history of Musa _, read the history of Isa _, the conditions they had to go through, can a woman go through all this? ALLAAH had great mercy on them. He considered their weakness and He did not make Jihaad compulsory on them, nor did He place the responsibility of Nubuwwah on them.

Ahl udh Dhikr refers to the Jews, Christians and the Muslim scholars

Anyway, this matter came up by the way that Nubuwwah was not given to women. Only men were always made the Rasuls. No angel was ever made the Rasul. This was the reply to the objection of the polytheists. ALLAAH says, 'ask those of knowledge if you do not know'. If you do not know that men were always sent as Rasuls; then ask the people of knowledge, i.e. ask the scholars of the Jews and Christians. There was a huge number of Jews in the Arabian Peninsula. Madinah Munawwarah was filled with Jews. There were

Christians, in Makkah Mukarramah itself there were Christians.

Waraqah bin Naufal, to whom Hadhrat Khadijah radhiy anha took Rasulullaah , was a Christian. **He translated the Injeel into Arabic and distributed it amongst the people.** ALLAAH said, ‘The Jews and the Christians are people of the book; they have knowledge of the Tauraat and Injeel. They are aware of this reality. If you do not know that men were always sent as Rasuls; then ask the Jews and Christians, they will tell you that only men were always sent as Rasuls. No angel was ever sent as the Rasul.

In this verse, ALLAAH did not call the Jews and the Christians, ‘people of the book’, He called them ‘ahl udh dhikr’ (people of knowledge). If ALLAAH said people of the book, then the verse would be specific with the Jews and the Christians. ALLAAH used a general word, ‘ahl udh dhikr’. Therefore, the people of the injeel, the people of the Tauraat, the people of the Zaboor, the people of the scriptures of Hadhrat Ibraaheem _, the people of the scriptures of Hadhrat Nuh _, even those who know the Qur’aan are included in the purport of this verse. This is because the Qur’aan is also Adh Dhikr and all the books that were revelaed are Adh Dhikr. Therefore, all those who know the heavenly books are referred to by this verse.

ALLAAH j took up the responsibility of protecting the Qur’aan, Hadith and the rulings derived from them

In Surah Hijr, ALLAAH says, ‘Indeed We have revealed the Qur’aan and We are its protectors.’ Instead of saying Al Qur’aan, ALLAAH said Adh Dhikr – which is general. If ALLAAH said indeed we have revealed Al Qur’aan, then the verse would be specific but ALLAAH used a general word.

Subsequently, the scholars say that ALLAAH took the responsibility for protecting the Qur'aan. ALLAAH also took the responsibility for protecting the Ahadeeth. And that which was drawn from the Qur'aan and Hadith, ALLAAH also took the responsibility to protect it. In fact, ALLAAH took the responsibility to protect those who practice on the Qur'aan, Hadith, and Fiqh; all these are included in Adh Dhikr, in stages.

A group that will always remain on the truth

The first stage is that of the Qur'aan. ALLAAH has taken responsibility for every letter of it. Then is the stage of the Ahadeeth. People mixed incorrect Ahadeeth with authentic ones, so ALLAAH created such scholars and Muhadditheen that scrutinized the Ahadeeth and separated the seed from the covering, they removed the stones; they separated the authentic from the fabricated. In this way, ALLAAH j protected the Ahadeeth. Similarly, the scholars also recorded the rulings that are derived from the Qur'aan and Hadith and Rasulullaah said, "A group of my ummah will always remain steadfast on the authentic Deen until Qiyaamat. ALLAAH will protect them." Until Qiyaamat, there will not be such a time that the people of truth will be not be precent. All the Muslims will be in groups; none will remain on the truth. Such a time will not come until Qiyaamat, ALLAAH will protect the people of the truth, and there will always be present those who practice on the true Deen, even if they are a handful.

The opposition of people will not affect them; they will remain established on the truth.

Anyway, ALLAAH took the responsibility of protecting Adh Dhikr and Adh Dhikr is more general than Al Qur'aan. It includes the Qur'aan, Ahadeeth, Fiqh and

those who practice on them. Therefore, the protector of the Qur’aan is ALLAAH, the protector of the Ahadeeth is ALLAAH, the protector of Fiqh is ALLAAH and the protector of those who practice on them is ALLAAH. All this is referred to in the Ahadeeth, stage by stage. The verse does not mean that all the Muslims of the world will remain on the truth always, there will be no deviation, but there will be people of the truth and people of deviation too. **The people of truth will remain overpowering with proof; no one will be able to destroy them.**

It is compulsory to know the laws of Deen, and if one does not know, he should ask

From this verse, the ruling is also drawn that if someone does not know any aspect of Deen, then it is compulsory to ask the scholars. Some people do not know the ruling and they do not even ask a scholar. Therefore, they do not practice as well. They are involved in this useless thought that on the day of Qiyaamat I will say to ALLAAH that, Rabb, we did not know. Therefore, we did not practice. This excuse will not be accepted. Everyone knows that things needed in the world and they strive to know it as well. Then, why do they not ask the scholars and practice on Deen? It is compulsory on every person to enquire the necessary things from those who have knowledge of Deen; people should learn the rulings from them and then practice.

It is obligatory upon the scholars to teach Deen

It is also the duty of the scholars to strive, they should take the Deen to the masses; they should teach them the rulings. **Rasulullaah said, “Convey from me, even if it be a verse.”**

From this Hadith, the responsibility has been placed on the scholars that even if they know one ruling, they should convey it to others. Responsibility has two sides. It is not such that there is no responsibility on the scholars; it is the responsibility of every person to ask, in fact, it is also the responsibility of the scholars to convey the Deen to the people. They should inform them of what pleases ALLAAH and His Rasul and it is the responsibility of the people to enquire about necessary aspects from the scholars. It is quite apparent that I shall lecture on that which I think is necessary for people and it is possible that there could be some needs of people which do not come to mind and I do not explain it. So, how can I explain regarding what is necessary for them? There is only one way, and that is to ask. When both fulfill their responsibilities, then people will be educated about Deen and Deen will spread.

A question has five objectives

My brothers, people ask, and they ask in abundance. However, they ask for 5 objectives. Four of the objectives are wrong and one is correct. The one objective which is correct is that if the question is posed with this correct objective, then questioning will also be beneficial and giving the answer will be beneficial too. If the question is posed with the other four objectives, then asking is useless and my explaining will also be useless.

In order to know a level in knowledge, a question is posed

People ask a question in order to know the level of knowledge. They want to know in how much water is the Maulana. Such people have a few questions, which a new Maulana knows and they ask that. Their objective is not to know Deen. They know it from before, but they want to test the scholar. In India, some people in the villages are illiterate

but they remained in the company of the pious. They learnt masaa'il in that way. Therefore, whichever Maulana went to the village, they used to ask him that. This asking and replying is useless.

A question is posed to brighten/stretch the mind

The second objective of asking is to brighten/stretch the mind, i.e. asking such a question which has no benefit. Hadhrat Musa _ who was called by the girls at the well, were these girls young or old? This is a useless question. What is the problem if they were old or young? Was the dog of the people of the cave black or brown? Was it a male ant or female ant that Hadhrat Sulaymaan _ spoke to? These are useless questions. Some people ask such questions; their objective is to stretch the mind. Such questions should not be asked.

A question is posed to seek for scope

The objective of some people in questioning is to seek scope; they ask the question, if they get a reply according to their desire, then well and good, otherwise they ask another Mufti. Probably someone will give a reply having this scope/ease. My brothers, this is not practicing on Deen, but practicing on ones desires.

If something is not understood, then ask a second time

One person phoned and asked me that a person has already asked a scholar or a Mufti for a ruling. Can he now ask the same ruling from another Mufti or scholar? I said, "Why does he want to ask the other Mufti?" he did not give a reply. I said, "There can be two forms; he either has some doubt about the reply given by the first scholar or Mufti because he read

something contradictory or he heard something, so he did not want to practice immediately on what the Mufti said and he wanted more research. It is better that the first Mufti is asked again and whatever doubt a person has, it should be placed forward that I read this in this way in this book or I read the Hadith this way.

If the Mufti was a traveler and went away, then the second Mufti can be asked and both answers should be placed before him that I asked a question from so and so and he gave the reply but I read in a certain book such and such. Then, one should practice on whatever the Mufti says after he does research.

It is the quality of the pious servants of ALLAAH to research rulings

ALLAAH says in Surah al Furqaan that one of the qualities of the beloved servants of ALLAAH is that when they are advised with the verses of ALLAAH, then they do not fall behind it blindly, but whatever religious rulings are taught to them, they strive to understand it. After understanding, when contented, they practice. If there is any doubt in the ruling that was enquired, then it must be asked again.

Sometimes people ask a second Mufti in order to seek ease. The first Mufti said that it is impermissible, that is why he asks the second that probably he says it is permissible and his work can get done. There is no permission to ask a second Mufti if this is the intention.

When I said this, then he put the phone down. I say this incident to you in order to explain that if you asked the question once, then for some reason there is doubt about the ruling explained by the Mufti, then do not enquire and research once, but do it ten times. The shari'ah has given you this right, in fact, it is a good characteristic of the beloved servants of

ALLAAH but it should not be the nature of a believer to look for doors like a thief, to seek out avenues, the nature of the pious servants of ALLAAH should be that they practice on the command of ALLAAH, no matter what the command is and they do not go behind the desires of the nafs.

Asking a ruling for someone else

Some people ask a question so that others can come to know the ruling, i.e. they do not know the ruling. My brothers, it is not bad to ask with this objective but it is not good also. Why did you take the responsibility of someone else? Every person should ask for his own benefit. It is not good to ask for the benefit of someone else. The Sahabah would ask Rasulullaah , so each Sahabi would personally ask. Then, whatever reply Rasulullaah gave, the benefit would go to everyone. However, the one asking did not have this in mind that Rasulullaah will reply, and the benefit will reach others. No Sahabi asked a question with this intention. However, if someone did this, then he was not told off. Therefore, I said that it is not good and not bad to ask a question with this intention.

In summary, it is not correct to ask a question with these four objectives.

Asking a question to learn Deen

There is a fifth objective mentioned in the verse, ‘ask the people of knowledge if you do not know’. Ask and learn deen, practice on it. **The best objective is to ask with the intention of learning deen and practicing.** This is mentioned in the verse.

(14) Success is hidden in following guidance

After the Masnun Khutbah, ‘Whoever does good, whether man or woman, while he is a believer, we shall grant him a pure life and we shall definitely grant him the reward in lieu of the best that they used to do.’

Noble women, in the verse I recited in the Khutbah, ALLAAH explained such a subject matter which is valuable and necessary for both, men and women. Therefore; this subject matter should be understood well and whatever guidance ALLAAH gave, we should make our lives accordingly. In this lies the solution to our worries.

Today, every person in the world is worried. He is surrounded by confusion and worry. There are very few people who are taking a breath of peace and tranquility. Those who are happy, content etc. are very few. Most of the people are worried and they are searching for happiness. In this verse, the solution to worry is explained. How can a person get a clean, pure, peaceful and contented life? What way of life should be adopted through which a life of peace can be acquired? Therefore, it is necessary to understand this subject matter well.

Grief and comfort together

ALLAAH has comfort and grief together in the world. The life that comes after death is the life of the Aakhirat. There, they will be separated. The place of comfort and rest is Jannah and the place of difficulty and trouble is Jahannam. There will be no worry in Jannah and there will be no rest in Jahannam. In the Aakhirat, both these things will be separated but in the world they are together.

Understand this from an example, when seeds are planted in a farm, then from the beginning to end, the seeds and grass are mixed. For example, if a person plants wheat, then the shoot that comes out initially is only grass. It is not something man

eats. Then, for a specific time, after it grows, the leaves of the plant come out, this is also grass. This is also not eaten by man. Then seeds/grain comes into those leaves. This is what will suffice for man, but they are all together at the moment. Then after some time, the wheat ripens; then it is harvested. It is then left for a few days, the wheat dries; then it is grounded.

The seeds go on one side and the covering goes on the other side. Similarly, the good women and evil women of the world are mixed, but the objective of the universe is the believing women. On the day of Qiyaamat, they will be separated and the covering will be placed aside. ‘O evil ones, today, separate from the believers.’ Then, the believing women will go to Jannah and the other women will be sent to hell.

In summary, in this world, good and evil, comfort and grief, Imaan and kufr, good and bad deeds are all mixed. Then, after death, a person will not straight to the Aakhirat, but in between is the world of the Barzakh and the world of the grave. Man first goes there and man is prepared there so that he can be moved to the Aakhirat. He can then see the comfort and grief there. When a person goes to the Aakhirat, then kufr will be separated from Imaan. The believers will be separated from the disbelievers and there will be an announcement in the plains of resurrection, ‘O sinners, be separate today.’ On the day of Qiyaamat, everything will be separated from the other and the place of comfort is Jannah and the place of grief is Jahannam.

However, in the world, they are together. This world is a place of comforts and of grief. When both things are together, then in order to acquire a life of comfort, a person will have to adopt that way which was stipulated by ALLAAH. If a person does not take the path ALLAAH has laid down, then he will have to spend a life of difficulty. His share of grief, trouble and worry will come to him.

He who follows guidance, he will not go astray or be worried

In the Qur'aan, 2 Rukus from the end of the 16th para, the incident of Hadhrat Aadam _ is mentioned. Hadhrat Aadam _ and Hadhrat Hawa radhiy anha were created on this earth. Then they were placed into Jannah. It was said to them, "Stay wherever you want in Jannah, eat whatever you want and enjoy. There is no worry here. There is no hunger here and no thirst here. There is no cold and no hot. There is no worry and no concern. There is no grief and no sorrow. There is only comfort and comfort. However, there is a tree here, do not go close to it, otherwise you will not be able to live in Jannah. You will be taken out of Jannah and you will have to go to the world and you will have to face the difficulties there." Then a time came when both of them ate from the tree upon being deceived by Shaytaan.

What was the prohibited tree?

Some people ask, 'What was the tree that was prohibited?" **the reply is that we do not know which tree it was. Therefore, there is no clarity in the Qur'aan which tree it was. There is no explanation in the Ahadeeth too.** We can say something definite only from the Qur'aan and Hadith. There is no other way that we can know something definite. This is because it is not something of this world. It is something of the Aakhirat. A person cannot know the details of another world using his intelligence. Whatever was explained in the Qur'aan and Hadith, we can only know that.

What is famous amongst the people that it was a wheat tree, there is no basis for it. The word 'shajarah' comes in the Qur'aan and the meaning of 'shajarah' is tree. The wheat is a plant, not a tree. Therefore, the talk about wheat is something made up. In some narrations, it is stated that it was an olive tree

which ALLAAH forbade from eating. And ALLAAH knows best.

When Hadhrat Aadam _ and Hadhrat Hawa radhiyu anha ate, then the command of ALLAAH came that go down to earth. Go there and live. Now you cannot live in Jannah and your progeny will remain there until Qiyaamat. I shall send My guidance, he who follows My guidance, he will not be deviated, nor will he be in difficulty. ‘so whoever follows My guidance, he will not go astray, nor will he be wretched.’ Gumrah is an Urdu word; it is made up of two words, gum-lost and rah-path. So, gumrah means one who has lost the path. ALLAAH said, ‘He who follows My guidance will not go astray.

He will not forget the path, i.e. Jannah is your real abode. You and your children will come here a second time. However, there is a special path to tread in order to come here. I shall send that guidance. He who follows the path I show, he will come to his real abode. He will not go astray; he will not forget the path. He will go straight to Jannah. And however many days he stays in the world, he can stay in peace and comfort, no difficulty or trouble will come to him.

Then ALLAAH said, ‘he who turns away from My remembrance, he will have a straitened life.’ i.e. he will remain in worry in the world. ‘And We shall resurrect him blind on the day of Qiyaamat.’ It is quite apparent that when he will be blind, then where will he find the path of Jannah. The one who turns away from guidance will not get Jannah, nor will he get peace and contentment in the world.

Together with Imaan, it is necessary to follow guidance

My sisters, the subject matter that I explained, the summary of it is that it is necessary to follow the Deen that ALLAAH sent, it is not sufficient to believe. Just as we go to the doctor and bring medicine and accept that this is the best medication for fever, and he establishes proof too, but a person places it in the cupboard. Then, no matter how beneficial the medication might be, his fever will not go away. The fever will go away when he drinks the medicine. He will get comfort after drinking the medication. **Similarly, there is no benefit in just accepting the guidance; there is complete benefit in following the guidance.**

Women think less and men more

Some women and some men think that we are Muslims, then why are they worried? More men think like this compared to women because ALLAAH j has placed simplicity in the nature of women. **Rasulullaah said, "Hold firm to the Deen of old women."** old women do not go into fine details, they know the major things, and they practice on it. They remain firm on Deen. They do not go into intricate issues. They do not stretch their minds her and there. It is not a good thing to ask about everything. It is a nature that makes people worried this comes onto men more. Women do not take so much interest in it. This is the special favour of ALLAAH upon women. However, some women and many men think like this that we are Muslims, then why are we worried?

Adopt guidance, you will get comfort

I am giving the answer that indeed we are Muslims and the meaning of being a Muslim is that we have conviction that the way of life that ALLAAH j and His pure beloved have shown in the Qur'aan and Hadith is a very grand way of life. This is our conviction and faith. However, my sisters, this method is in the Qur'aan and the Qur'aan is in our cupboard. The Qur'aan is

not in our lives. As long as the Qur'aan does not come into our lives, we cannot get rest and comfort. We believe that the most peace, contentment, and comfort lies in following the lifestyle explained in the Qur'aan. However, we have not made our lives according to it. Therefore, it should be understood well that the way of life shown by ALLAAH, if people live their lives accordingly, then they will be saved from worries.

In every condition people will be happy, they will be happy even in sickness, they will be happy in health, they will be happy in prosperous conditions and they will be happy in destitute conditions. This happy and good life will come when our lives are in accordance to Islaam.

ALLAAH j explained this subject matter in the verse, 'whichever man or woman does a good deed, when he has Imaan.' If a person did good deeds with Imaan, then We shall definitely give him a pure life and in lieu of the good deeds he did in the life of the world, We shall give him the best reward. Pious people also have shortcomings, ALLAAH will forgive the shortcomings of men and women, He will overlook, and He will give reward in exchange of good deeds.

In this verse, ALLAAH j also explained the condition of the world and the condition of the Aakhirat. Whatever pious deeds the believers do, they will get a pure life in this world, they will get a peaceful and contented life, men and women and they will get the best reward for their good deeds in the Aakhirat. **The summary** is that a peaceful and contented life in the world is for those men and women who have the wealth of Imaan and for those who do good deeds with Imaan.

What is Imaan?

Imaan Mufassal is, 'I believe in ALLAAH and His angels, and His books, and His Messengers, and the Day of Qiyaamah and in life after death, and in predestination, the good of it and the bad of it – is from ALLAAH.' Believing in these 7 things is Imaan, the detail of each follows;

The universe was not created on its own

Believing in ALLAAH, i.e. believing that the Creator of this world is ALLAAH alone. He is the only Being Who created this entire system; this world did not come into existence on its own. There are many people in the world and in your America, their number is great. They understand that this world came into existence on its own and it is running on its own, it does not have a Creator and no administrator. Darwin, a British Philosopher says that man was first ape. Then he became man. The disbelievers congratulated him about what a 'great' thing he said, whereas he spoke useless and vague things. This is because there are apes in the world today, why do they not become man? Actually, he was forced to say this because ALLAAH – Who is the Creator, Owner and Sustainer – he did not want to believe in Him.

He did not think that man came from apes, so where did the apes come from? The discussion will go till sand, so now the question arises is that who created sand? Then it will go to the Creator, so why did he not believe from the start that this universe was created by ALLAAH j.

In summary, we should have the conviction that this universe was created by ALLAAH j, it did not come into existence on its own. We were also created by ALLAAH, then after creation, arrangements for our living were made, we were taught how to live, our needs were fulfilled. So, not only on us, it is necessary upon the entire creation to worship only one ALLAAH. None but ALLAAH should be worshipped. Worshipping anyone else, calling for help to anyone else etc. is

polytheism and setting up a partner to Him. ALLAAH is Alone and has no partner. He has no mother, no father, He did not give birth to anyone, nor was He begotten, He is independent, there is none equal to Him; He is alone.

In this way it is necessary to believe in ALLAAH and this is one of the 7 things which are necessary to believe in.

My sisters, think, in the world there are certain people who do not believe in ALLAAH at all and some people believe in Him but they believe in other deities with Him, like in your country the Christians believe in ALLAAH, but they believe in two other deities with Him, they say that the three join and are One deity. The Hindus in India also believe in ALLAAH, they call Him by the name of Parmeshwar, Ayshwar, and Bhagwaan but together with Him they call on thousands of deities. The fire worshippers also have two deities.

My sisters, to deal with someone just as one deals with ALLAAH is accepting the second one being a deity and it is setting up a partner to ALLAAH. However, Hadhrat Isa _ and his mother Hadhrat Maryam radhiyu anha are also taken to be deities with ALLAAH. They (the Christians) ask their needs from them, they worship them. This is setting up partners with ALLAAH. Some Muslims make Tawaaf of graves; they ask their needs from the one in the grave. All this is polytheism. Dealing with any creation as one does with ALLAAH is setting up partners to ALLAAH, which is a great sin.

It is Haraam to prostrate before anyone but ALLAAH

There was a Sahabi by the name of Qays bin Sa'd . He went to Shaam. He saw there that they were prostrating before Marzubaan. Qays bin Sa'd thought that this Marzubaan has no status. Our Rasulullaah is the beloved of ALLAAH. Only He is worthy of being prostrated to. When these people

prostrate before their Marzubaan, they prostrate before their king, so we should also prostrate before the guide of the first and last. He is the greatest king. Subsequently, when he returned to Madinah Munawwarah, he said to Rasulullaah, "O Rasul of ALLAAH, I saw in Shaam that the people prostrate before their king and Marzubaan, whereas he has no reality. He is a normal person and you are a great Nabi and the beloved of the Rabb. In reality, prostration should be done before you. Give us the command and we shall prostrate before you." Rasulullaah said, "Tell me, when I am not in the world, and you will pass my grave, then will you prostrate to my grave?" Qays bin Sa'd said, "O Rasul of ALLAAH, we shall not prostrate to the grave."

The Sahabah knew that prostrating to the grave is worshipping the grave and it is not permissible to prostrate before anyone but ALLAAH. Therefore, Qays said, "O Rasul of ALLAAH, we shall not prostrate to the grave." Rasulullaah is alive in his grave. If prostration to him in his life would have been permissible, then it would have been permissible to prostrate to him at his grave. This is because he is alive in his grave. So, when it is not permissible to prostrate at his grave, then it will not be permissible to prostrate to him when living because both lives are the same for him. Rasulullaah was alive in the world and he is alive in the grave as well.

It is also not permissible to prostrate before someone out of honour

Then Rasulullaah said, 'If it was permissible to prostrate before anyone but ALLAAH, then I would have commanded the women to prostrate before their husbands, i.e. the rights of the husband that are on the wife, they are so great that the wife cannot fulfill them. No matter how much she honours her husband, it is not enough. And it is necessary upon the women to honour the husband as much as possible staying within the limits of the shari'ah. If it was permissible to prostrate before

anyone but ALLAAH, then the women would have been commanded to prostrate before her husband. It is quite apparent that a woman who will prostrate to her husband will not prostrate out of worshipping him, but she will prostrate out of honour. However, Rasulullaah also forbade this. From this we learn that it is also forbidden to prostrate to someone out of honour. This is also setting up partners with ALLAAH and a major sin.

Therefore, we should have firm conviction in ALLAAH, we should not circumambulate around tombs; graves etc. this is a sign of weak Imaan. A person must make his Imaan firm. He should believe ALLAAH alone to be the Creator, the Owner and the Sustainer. We should cry before Him, we should ask our needs from Him and worship Him alone. Besides this, no one should be worshipped, nor should we ask our needs from anyone. This is necessary for Imaan.

The angels are a creation of light

It is also necessary to believe in the angels. They are a creation of light. They are not male or female; they do not eat, drink or sleep. They always carry out the command of ALLAAH; they do not ever disobey the command of ALLAAH. It is also necessary to believe in the angels as part of Imaan.

It is necessary to believe in all the divine scriptures

The third thing upon which it is necessary to have Imaan is that ALLAAH revealed books to the Ambiyaa and Rasuls for the guidance of mankind, we should believe in all of them, although our practice is only on the Qur'aan. It is not permissible to practice on the previous divine books because after the Qur'aan has come, all those scriptures and laws have been abrogated. Therefore, it is necessary that we only practice

on the Qur'aan now. Just as there are many governments in the world and all of them have their laws. We believe them but we practice on the laws of our country. The laws that are here in America, you practice on them and I practice on the laws of India in India. However, we accept all the governments.

Similarly, all the books that have come from ALLAAH, we believe them all but we practice on the Qur'aan. This is because this is now the era of Rasulullaah . It was necessary to practice on the Tauraat in the era of Hadhrat Musa _, in that time, it was that law. Then, when the time of Hadhrat Isa _ came, then the Tauraat will not be practiced upon. Now the Injeel will be practiced upon because this is the law of the time. Then, when the Qur'aan was revealed, the Injeel will not be practiced upon. Now it will be necessary to practice on the Qur'aan because its time is now but it will be necessary to believe in all the divine scriptures. This is also a condition for Imaan.

It is necessary to believe in all the Ambiyaa'

Similarly, all the Ambiyaa that came from Hadhrat Aadam _ until Rasulullaah , it is necessary to believe in all of them. ALLAAH sent countless Ambiyaa for the guidance of mankind, some narrations state that their number was 124000. And 313 were Rasuls. 104 books were revealed. It is necessary to believe in all the Ambiyaa, Rasuls, and books. It is kufr to reject any Nabi, book, or Rasul. However, practice will be done on the Shari'ah of the Nabi whose time it is. This is the time of the guide of the first and last of humanity. **So, practice will be on the Qur'aan, the other books will not be practiced upon but it is necessary to have Imaan in them.**

Why is it necessary to believe in the angels, the previous books and the Ambiyaa'?

These four things, i.e. belief in ALLAAH, belief in the angels, belief in the books of ALLAAH and belief in the Ambiyaa are all part of the chain of one thing. It is our belief that ALLAAH, Who is our Creator and Owner, He created this universe for our benefit. Then, ALLAAH sent guidance for us by means of the angels. The books that came from ALLAAH, they came through the angels. If we do not accept the existence of the angels, then how can we accept revelation, the Ambiyaa and the books? In order to believe in the divine books and the Ambiyaa', it is necessary that we believe in the link in between, i.e. the angels.

This is because ALLAAH j does not speak to anyone directly in this world. This is the specialty of Musa _ that ALLAAH spoke to him directly on Mt. Toor. Similarly, it is also the specialty of Rasulullaah that during Me'raaj, ALLAAH spoke directly to him.

However, generally, ALLAAH does not speak to anyone directly in the world. The angels come with revelation to the Ambiyaa' and the revelation that they bring, they (the Ambiyaa') convey to the people. This revelation is the divine books.

In summary, all 4 are links in this chain, if one of the four is rejected, then the Imaan of a person will not remain.

There is a last day of the world

The fifth thing is that we must believe is that this world will not last forever, but a last day of the world will come. When reaching that point, this world will come to an end. Then, after

Qiyaamat, we will have to move to another world. It is the belief of the disbelievers that this world is everything. They said, this life of the world is life, there is no life after this, we eat, we drink, reproduce and become old and die. The story is then over. There is no life after this. This world moves on its own, there is no end. People come and go, and the world carries on. This belief of theirs is baseless. Just as we were born and one day we will end, similarly, this world will come to an end. It is not from eternity and one day it will also come to an end. This day, during which the world will come to an end is called the last day. It is necessary to believe in it.

It is necessary to believe in life after death

The sixth belief that is necessary to have is that after death we will be resurrected and we will have to give account for our deeds and we will get reward or punished. The belief of the disbelievers is that there is no resurrection, we die and get decomposed in the soil. Or we burn and become ash. However, this belief of theirs is baseless. **Every person was created in this world to be tested.** This world was created so that they could be gauged, who does good deeds, and who does evil deeds. It is apparent that one day it will come to an end and this decision will be made on the last day. When the last day of the world comes, then all the creation – from beginning to end – will be resurrected and there will be reckoning of good and bad deeds.

Then, they will be taken to their final abode, either Jannah or Jahannam and this world will be finished.

It is necessary to believe in Taqdeer

The last thing that is necessary to believe is in good and bad predestination. ALLAAH planned the universe before creating it. In accordance to this plan, this world came into existence and this system is running. It is necessary to believe in this

planning and this is believing in good and bad predestination. There are many details to predestination and I have explained them repeatedly. Much time has passed; therefore, I do not want to repeat it. I complete my talk here.

See: What is Taqdeer? What is the meaning of good and bad predestination? This lecture is recorded in Knowledgeable Discourses vol.1.

وآخر دعوانا ان الحمد لله رب العالمين

(15) The actions of man are different, that is why the recompense is different

After the Masnun Khutbah,

‘By the night when it covers. By the day when it illuminates. By the One Who created male and female. Verily your efforts are varied. As for the one who gives, who has Taqwa and who believes in the most beautiful word, We shall make the great comfort easy for him. As for the one who is miserly and indifferent and who rejects the most beautiful word We shall make the great grief easy for him.’

Time is like rubber and time is divided into two parts

Elders and brothers, time is like rubber, if you stretch it, it becomes long, and it you leave it, it becomes small. Time is the same. Stretch it, then a thousand years or fifty thousand years, leave it, then there will be a day. The time of the past is coiled together and the future is stretched out, like the youth amongst us, if they think about their childhood and in how many days it passed and those who are middle aged, asked them, ‘in how many days did your childhood and youth go? Ask an uncle of eighty or ninety years, he will say the same thing that son, it seems as though we were playing in the alley yesterday.

Opposite to this, when a person is a child, then he thinks, we still have to reach youth, then middle aged, become old, drag our legs, then die. A youngster understands time in this way as well. Anyway, in the future, we see our age as very long and the past as very short. This is because the time in future is stretched like rubber and as time goes forward, the rubber is pulled back.

ALLAAH divided time into two parts. Day and night. The day and night are not two separate things, but they are two parts of time. When time has been split into two parts, then day comes into existence, then months come into existence, months come, then years. This division of time is in our world. In the other world there is no day and night because there is no sun and moon there. Therefore, time will not be stretched there and while here, in order to stretch time, ALLAAH divided it into two parts.

Subsequently, it is said, ‘by the night, when it covers.’ When the night covers, then the time of Esha begins and night comes but it has not covered, then it is Maghrib time. In the end of the night, when the light of day is joined to the night, then the night is finished, true dawn begins; then ALLAAH takes an oath on the night when it covers. ‘by the day when it illuminates.’ At true dawn, the light of the sun comes onto the earth but until that time, it is not clear light. When the sun comes out, then the light is clear. An hour or an hour and a half passes and the sun rises; now the day becomes very bright. ALLAAH takes an oath on this.

There are two species of man; men and women

Take another example; man is one being. This subject has been discussed in a number of places of the Qur’aan. The verse recited during the Khutbah of the Nikaah has this subject, ‘O people, fear your Rabb Who created you from a single being.’ This being was also divided into two parts by ALLAAH, men and women. ALLAAH took a third oath. ‘By the One Who created male and female.’ Now my brothers, think a little while. ALLAAH divided one being into male and female and how much difference has been placed in them. Women cannot do the work of men and what women do; men cannot do, whereas they were created from one being. Similarly, time was

divided into two parts, day and night. The work of the day is done during the day and the work of the night will be done at night.

What is the work of the day and night? 'ALLAAH made the night out of His mercy so that you may rest therein.' 'And He made the day so that you may see therein.' During the day, work and earn. To earn is the work of the day and to rest is the work of the night. The rest that is acquired at night, you can rest how much you want during the day; you will not get that rest. The earning that a person can do during the day, he cannot do during the night, whereas both are parts of the same time. 'your works are varied.' Just as time has two parts, one is separate from the other, just as human beings are divided into two, one is separate from the other, in the same way; your actions are also different.

Comparison of three works

Then it is said that there are three actions and three actions opposite to them. Look, how much difference is there between them? Some servants are such that they give for ALLAAH; they give and do not ask from anyone. The hand that asks is bad and the hand that gives is better. And regarding the real Giver, if someone stretches his hands before someone else, what worse deed can there be? Anyway, these people do not ask, but whatever ALLAAH gave them, they give to others and if they do not have anything, then although they will not give to others, but they will not ask.

A Hadith states that Rasulullaah said, "Who do you understand to be a poor person amongst you?" the people said, "O Rasul of ALLAAH, we understand that he who does not have anything, he is poor." Rasulullaah said, "This is not a poor person. They will ask from people and people will give them and they will fill their bellies in the morning and night

with two pieces of bread, where are they poor?" a wealthy person also eats two pieces of bread, the rest of his wealth is at home or in the bank. Rasulullaah said that in reality, a poor person is he who does not ask of anyone while he has nothing. However, he has made his condition such that no one understands him to be poor. That is why no one gives him anything. This is a poor person. Anyway, if he does not have anything, then he does not ask. If he has something, he will give others. So, his first work is to give.

The second is to fear ALLAAH, he passes the days of his life and he does not go against the command of ALLAAH.

The third work is, he verifies the best speech, i.e. there is no deity but ALLAAH, and Muhammad is the Rasul of ALLAAH. These are the actions of one person, he believes, he does not render lip service to 'there is no deity but ALLAAH and Muhammad is the Rasul of ALLAAH', but he has faith in it from the bottom of his heart and when he has faith in it, then he fears ALLAAH and lives a life of abstinence. Whatever wealth ALLAAH gave him, he gives to others.

The actions of another person are that he is miserly; he stops the wealth given by ALLAAH. Whatever ALLAAH gives, it is not only our share, but also other people are also joined to us and we also give their share. So, we should fulfil their rights. He who wants can test himself and others. As long as the couple are husband and wife, the income will be little and when a child comes, then one's income will also increase, the more children a person has, the more his income will increase. These children that come into the world, they do not come with a clean slate. They come with something as their share. This provision they get through the avenue of the father. When the children marry and make their own homes, then the provision written for them, they will get directly but as long as they are under their father, until then, whatever was written for them, they get through the father. Similarly, he who is generous, he

spends on the poor; ALLAAH gives him without account because the provision of the poor was written through this person. The Qur'aan states, 'whatever you spend, something will be given in lieu of it.' When this is the case, then what is the meaning of being miserly? ALLAAH has given us to give the poor and we stopped this, we stopped the flow of the provision of the poor, so one action of this person is that he does not let the right of others go to them.

The second action is that he becomes independent of ALLAAH. He has no concern about ALLAAH, i.e. if something happened according to the pleasure of ALLAAH, it happened. If someone does not do something for the pleasure of ALLAAH, then there will be a world of difference between the actions of such a person and the actions of a person who takes himself to be in need of ALLAAH. There is a wife who takes her husband as a husband. Between her life and the life of a woman who does not understand anything of her husband, there will be a world of difference. Similarly, the person who understands himself to be independent of ALLAAH, his actions and the actions of the person who understands himself to be in need of ALLAAH, there will be a world of difference.

The third is that he does not believe in Kalimah Tayyibah, i.e. there is no deity but ALLAAH and Muhammad is the Rasul of ALLAAH. Some people belie both parts, like the Hindus, they do not accept, 'there is no deity but ALLAAH.' There worship all deities other than ALLAAH. Some people believe in there is no deity but ALLAAH, but they do not accept Muhammad is the Rasul of ALLAAH. The Sikhs also believe in that there is no deity but ALLAAH, they do not worship anyone, but they do not accept Muhammad is the Rasul of ALLAAH. The meaning of believing in Muhammad to be the Rasul of ALLAAH is that whichever Nabi's era we are in, it is necessary to believe in him and all the Ambiyaa' before him. Anyway, he who believes in the good word, between his life

and the life of the person who does not believe, their lives will be totally different and if the lives are not different, then there is no benefit in believing in the Kalimah.

In summary, I was saying that these are the first three works, i.e. giving for the sake of ALLAAH, fearing ALLAAH and verifying the good word. Man does these three good deeds, not the angels. The other three works are; being miserly, not caring about ALLAAH and belying the good word. These are also done by the servants of ALLAAH. ALLAAH has kept a difference in the deeds of man and when there is a difference; then there will be a difference in the results too. When two students have written two different papers, then definitely the results will be different. One will excel and the other will be low. When the results are different, then their end will also be different. The end of one will be in Jannah and the end of the other will be in Jahannam. How can the end of both be the same?

The universe and all its conditions are in the control of ALLAAH

The creator and owner of the universe is ALLAAH. He creates everything. The three good deeds are also created by ALLAAH, and the three evil deeds are also created by ALLAAH. However, ALLAAH does not like these three evil deeds and He likes the good deeds. The decision of Jannah and Jahannam will be based on the like and dislike of ALLAAH; but their actions are created by ALLAAH.

For recompense, partial choice is sufficient, it is not necessary to have total choice

It is something that can be generally understood that the universe was created by ALLAAH and in the universe of ALLAAH, there is no Creator besides Him. If there could be,

then where has this universe remained the universe of ALLAAH? Therefore, whatever is created, whether good or bad, ALLAAH creates it, but ALLAAH loves some deeds and some He dislikes. What does ALLAAH like and what does he dislike? ALLAAH Himself explains this, 'if you disbelieve ALLAAH, then indeed ALLAAH is independent of you and He is not pleased with disbelief for His servants.' 'if you are grateful, then ALLAAH will like it for you.' The decision will be made on what is liked and disliked by ALLAAH because creating is an action of the creator. The creation has no say in this matter. We were nonexistent. When He wanted, ALLAAH created us, what say did we have? The creation begins from the creator; there is no say by the creation.

In the beginning, the like and dislike is not from ALLAAH, but from the creation. The creation did an action; then ALLAAH liked it. The creation did other deeds, and ALLAAH disliked it. This is referred to as partial choice. Based on this partial choice, the decision of recompense will be made in the Aakhirat. When a person does a bad deed out of his partial choice, then ALLAAH creates it. Similarly, when a person does a good deed out of his partial choice, then ALLAAH also creates it, however, the person will be punished for the evil deed, although the evil was created by ALLAAH.

Reward will be attained for doing good although ALLAAH created it. Subsequently, ALLAAH said, 'as for he who gives and verifies the good word We shall make easy for him that which is easy.' Deeds of piety are very easy. ALLAAH makes it easier for those who do them. The other three evil deeds, ALLAAH says regarding them, 'as for he who is miserly and belies the good word We shall make easy for him, then although these three deeds are very difficult, but ALLAAH will also make them easy.' ALLAAH said, 'We have beautified the actions of people for them.' They do not even feel that they are evil. Anyway, whichever line a person wants

to tread, ALLAAH will easen it for him and whatever deeds he wants to do, ALLAAH will create them.

My brothers, the summary of the talk is that precious time is passing and we are sitting here at quarter to twelve, and our sisters are sitting here, is sweetmeats being given out here? We have gathered in order to understand the talks of Deen and in order to practice upon them. Through His grace and mercy, ALLAAH has included us among those servants who live a life of fearing ALLAAH. We have not become independent of ALLAAH. Such people who have become independent of ALLAAH are in pubs and clubs. Here, the servants of ALLAAH who are in need of Him are sitting. This is a blessed month, the best season for doing good deeds.

My brothers and sisters, strive to do every good deed. Once time has passed, it will not come. The month is being completed, therefore, do whatever good deeds you can. In this month, an optional deed is equal to an obligatory deed. Do much more good deeds. May ALLAAH grant me and you the best of ability to do good deeds. Ameen.

وآخر دعوانا ان الحمد لله رب العالمين

(16) Success in the Aakhirat is through ten things

After the Masnun Khutbah,

For Muslim men and Muslim women, Mu'mineen men and Mu'mineen women, obedient men and obedient women, truthful man and truthful women, men who exercise sabr and women who exercise sabr, humble men and humble women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, and men who remember ALLAAH in abundance and women who remember ALLAAH, ALLAAH has prepared forgiveness and an immense reward for them.

Honorable ladies and Muslim sisters, ALLAAH has created us as human beings. He created us and provided for all our needs. Not only ours, but whichever creation ALLAAH has created, He provided all the needs for them. The Qur'aan states, 'ALLAAH is the Being Who created everything; then showed the path.' In accordance to this law, ALLAAH created us as human beings and after creting us, He provided for all our needs.

Man has two needs; bodily and for the soul

Man refers to two things; the body and the soul. The soul of man has certain needs and the body of man has certain needs. Food, drink, protection from heat and cold, these are needs of the body. The soul does not feel cold, hot, hungry, thirsty; all these are the needs of the body. The soul only has one need and it is to recognize its creator and owner. If the soul does not recognize ALLAAH, there will be no difference between that soul and the soul of an animal. In fact, in some

aspects, the souls of animals will be better than the soul of the person who does not recognize ALLAAH. ‘They are like cattle, in fact, they are even further astray.’ The disbelievers are like animals.

Apparently, the disbelievers looks like grand human beings, then, in what way are they like animals? And in which aspect are they worse than animals? The reply is given by ALLAAH in the same verse that the souls of these disbelievers do not recognize ALLAAH and when their souls do not recognize ALLAAH, then what is the difference between that soul and the soul of an animal?

In summary, there is only one need of the soul and that is to recognize ALLAAH. Then, once the soul has recognized ALLAAH, there are some needs after recognizing ALLAAH. These needs are also the needs of the soul. Once we have known that ALLAAH is our Creator and Owner; then we will have to worship Him alone. This is the need of the soul. Similarly, once we have known that ALLAAH is our Owner, our Sustainer; then it will be necessary to obey all His commands. This obedience is also the need of the soul. Therefore, this ruling is mentioned in the books that as long as a person does not accept Islaam, he is not obligated to carry out the subsidiary rulings of Islaam. The command of Salaah, fasting, Zakaah is not given to him because this comes later. First, ALLAAH must be recognized. After recognizing Him, the needs arise.

At the moment, it is necessary upon a person to recognize ALLAAH and believe in Him because before man was created, ALLAAH was introduced. After ALLAAH was introduced, man was created.

The universe is for the needs of the body of man

Man has two needs; one is for the body and the other is for the soul. In order to fulfil the needs of the body, ALLAAH created the universe; the sky, earth, moon, sun, ocean, wind, animals, birds, cattle, etc. all these were created in order to fulfil the needs of the body of man. It was stated in the Hadith, 'The world was created for you and you were created for the Aakhirat.' From the Hadith we learn that every atom of the universe was created to fulfil the needs of the body of man.

The Ambiyaa were deputed in order to fulfill the needs of the soul of man

In every era, ALLAAH sent the Ambiyaa' to fulfil the needs of the soul and He sent revelation upon them from the heavens, He revealed books, in these books ALLAAH introduced Himself. In them, commands were given from ALLAAH that people must practice on them and they should stay away from certain things. This revelation that comes from ALLAAH, these books that come from ALLAAH, all of them fulfil the needs of the soul of man.

Islaam is a bounty of ALLAAH

From the time of Hadhrat Aadam _ until the time of Rasulullaah , more than 100000 Ambiya' and Rasuls came and more than 100 books were revealed and in different times these books gave the provision for the souls of man. It did the work of reforming the souls of man. This carried on until the leader of all the Rasuls, Hadhrat Muhammad was sent by ALLAAH and He revealed the most important book, the Qur'aan – which will remain in the world until Qiyaamat and it will guide mankind. When this Qur'aan reached completion,

then this verse was revealed, 'today I have completed for you your Deen and I have completed upon you My bounty and I am pleased for you with Islaam as a Deen.' i.e. the bounty of ALLAAH has reached man in complete form and it was given to the servants, but today in the world most of the people are those that are deprived of this bounty. Those who do not appreciate this bounty, they do not know that there is a bounty like Islaam in the world, which is the Deen of ALLAAH. By believing in it, there will be goodness for a person in this world as well as in the Aakhirat. However, their eyes are sealed, their ears are closed and their minds are veiled. They are not ready to accept the light of ALLAAH and ALLAAH has included us among those servants who accepted the Deen sent by Him.

If a person is a firm Muslim, he will not be worried

Through the grace of ALLAAH, we have accepted Imaan and Islaam but after accepting there are many laws of Islaam which we do not follow. We follow the footsteps of Shaytaan. We tread those wrong paths for which there is no scope in Islaam. The result of this is that we are Muslims and we are worried, whereas a Muslim is never worried. If a person is a true and proper believer, then he will never be worried. However, it does not mean that a Muslim will never fall ill, **falling ill is one thing, and being worried during illness is something else. A Muslim falls ill and he is never worried.** If he falls ill and is worried, then it means that his faith is weak. His Islaam is weak; otherwise the Nabi of ALLAAH also fell ill. A Nabi of ALLAAH passed by the name of Ayyub _. He was a great Nabi. He had a severe illness and for a long time he remained ill but he exercised such patience that his patience is an example for others today. **In summary, Hadhrat Ayyub _ fell very ill but he was not worried.**

What I said that a Muslim is never worried, it also does not mean that a Muslim is never destitute/poor. He can be as poor as he is but he will not be worried. A person will be worried in destitution if his Imaan and Islaam are weak. The conditions of our master, Rasulullaah are mentioned in the AHadith. If we read and hear these conditions, then there will rarely be a Muslim in the world today who will face these conditions. Hadhrat Ayesha radhiyu anha says that two months would pass in the house of Rasulullaah and the fire would not be lit. The people asked that if for two months the fire was not lit, then what would you eat? Hadhrat Ayesha radhiyu anha said, "Dates and milk." They would eat dates and drink water or if milk came, they would drink it. These two things were their provision and two months would pass and there would not be meat in the house to eat, nor there be vegetables.

Rasulullaah remained in this condition. But in this condition he was never worried.

In the Battle of the Trench, when the Trench was being dug, then the condition of the hunger of the Sahabah was such that they tied stones around their stomachs. When they would face severe hunger, a hole would appear in the stomach and when doing difficult work, then according to the Arabs, there would be a special type of stone which they would place on the stomach and tie. The hole would be filled through this and there would be no difficulty in working in these conditions. When the Sahabah could not tolerate the hunger, they came to Rasulullaah and said, "O Rasul of ALLAAH, this is our condition on account of hunger" and they lifted their garments and showed him. There were stones tied to the stomachs of all of them. What food was there with Rasulullaah that he could feed them? Rasulullaah also lifted his garment and showed his stomach.

The people saw that two stones were tied to the stomach of Rasulullaah , i.e. Rasulullaah was hungrier than the Sahabah. When the Sahabah saw this, they were encouraged and their spirits were lifted that Rasulullaah , who is hungrier than us, he is taking the spade and digging, throwing the sand out of the pit. So, why can we not work in hunger? They all went back to work.

Hadhrat Jaabir bin Abdullaah saw all this and he could not tolerate it. He took permission and went home. Upon reaching home he asked his wife that is there anything at home to eat? His wife said, “3kg of barley.” Hadhrat Jaabir said, “Make quick, quickly sit at the mill and grind it.” There was a kid (of a goat) at home. Hadhrat Jaabir slaughtered it, cleaned it and gave it to the house folk and said that prepare the food. I am going to call Rasulullaah .

When Hadhrat Jaabir went, his wife said that look, you are going to invite Rasulullaah , do not disgrace me, i.e. do not call so many guests that the food will be little. Hadhrat Jaabir said, “Very well.” He went and said in the ear of Rasulullaah , “O Rasul of ALLAAH, I slaughtered the kid of a goat and 3kg of barley have been ground. Therefore, you and ten people whom you like, come.” The moment Rasulullaah heard this, he announced, “People, Jaabir has invited us. All of you go to the house of Jaabir.” Then Rasulullaah said to Jaabir , “Go home quickly, we shall come behind. Go home and tell them that they should not take the pot off the fire until I come.” The second advice he gave was that when the dough is ready, then do not begin making it. **Anyway, Hadhrat Jaabir came home worried and said that Rasulullaah announced amongst all the people at the trench and 700 people are coming to eat.**

Look at the Imaan of the wife of Hadhrat Jaabir . First she said that do not call so many guests that we would be put to shame but now she said that did you tell Rasulullaah how much food there is? Hadhrat Jaabir said, “Yes, I told him.” **His wife said, “Now there is no need to worry. Now Rasulullaah has given the invitation, he and ALLAAH knows best.”**

After a little while, 700 people came to the house. Someone was hungry for a day; another person was hungry since two days, someone from three days. When Rasulullaah came, then he placed his saliva in the pot and covered the dough with a cloth and said, **‘Call 10 women from the locality to knead the dough** and take the dough from beneath the cloth; do not remove the cloth. Remove the lid a little and take out the food, do not open the lid completely. Subsequently, ten women sat down to bake the bread, the bread was being made and the gravy was being taken out and 700 people ate to their fill. When all the people ate and went away, then Hadhrat Jaabir said, “We lifted the cloth and I cannot say whether the dough was more then or now. I opened the pot and I could not say whether the gravy was more then or now.”

Look, in this incident, Rasulullaah and the Sahabah had stones tied around their stomachs, they were working in the trench, but they had no worry about hunger and poverty. **Poverty is one thing and not being worried in it is another matter altogether.**

A Muslim is not worried; it also does not mean that a Muslim will never be in debt. However, he has no worry in his debt. **When Rasulullaah left this world, then he owed a Jew.** Whatever Rasulullaah bought for the expense of the house, and Rasulullaah left the world in the condition of debt. **Then the house folk of Rasulullaah placed his armour as guarantee to pay the debt.** In this way, the Sahabah also left

great debt and left the world but they had no worry in their debt.

Today, we get thousands in debt and we get so worried that there is no limit to it. However, the companions did not get worried.

One Sahabi, Hadhrat Zubayr bin Awwaam ↔, when he was about to pass away, then he made a bequest to his son that he has a lot of debt and he knows that the debt cannot be paid by him but announce for three years after my demise and whoever comes claiming the debt, do not ask him the detail and fulfil it. **If someone comes to ask for a huge some that you cannot pay, then perform 2 rak'at of Salaah** and make Du'aa' that O the Rabb of Zubayr, this person has come asking for his debt, it is not within my ability to pay the debt, You make the arrangement.

In this way, he left thousands as debt and left the world. He did not leave any business, no property, he only had reliance on ALLAAH that My Rabb, fulfill my debt and ALLAAH fulfilled the debt. I shall not go into detail about how ALLAAH fulfilled the debt.

From these examples you have understood that Muslims get sick, they get debt, they also experience poverty; all these conditions come on Muslims. It is not such that after becoming a Muslim, these conditions do not come. **All the conditions will come but in any condition a Muslim does not become worried.** This is the case because we have not appreciated Islaam. We are Muslims but we do not practice 100% on the teachings of the Qur'aan and Hadith.

We are in such a circle that on all sides there is fire

The question is that why do we not practice 100% on Deen? The condition of some of us is like this. We are living in such

an environment which is surrounded by shamelessness and avenues of sin. There is a person who has fire all around him and in the center the is a circle in which there is no fire and the person is in the circle and he says that there is no fire around me, that is why I am not worried. Very well, there is no fire immediately around you, but around you on all sides there is fire. Sitting in that circle, you will not be able to save yourself from the harm of the fire. The smoke of the fire will touch you. The heat will affect you. The coals will reach you; all the harms of fire will come around you.

My brothers and sisters, there is fire all around us. It has left not a single person who does not practice 100 % on Deen. **The greatest fire is the television,** which has hundreds of channels, this is the flames of the fire in front of our eyes, which the mother and daughter sit and watch together, brother and sister sit and watch together, father and daughter sit and watch together, mother and son sit and watch together, all the people of the house sit and watch this shamelessness together, then we want that worry should not come into our lives, how is this possible? **We have brought the provision of worry ourselves.**

Newspapers come into our homes daily and anyone picks up the newspaper, whether old or young, there will definitely be dirty pictures in them. Everyone in the house sees these pictures. Where has the environment of shame remained in the homes? Shamelessness must come about. Coming out of the house, pictures of naked women are placed at various places and women have pride over it that look, how grand are our pictures. When these pictures are placed in front of men and women twenty-four hours a day, then it will fill their minds.

Then, they perform Salaah and these pictures are still in their minds. A person sleeps then also these pictures are filled in the persons mind. In all these examples, I am explaining that a person is in a circle where there is no fire but on all sides

there is fire. **This circle is Islaam. Islaam is a circle of protection but on all four sides of this circle the fire that is there, that is the cause of our worries.** Whether it is our individual lives, or collective lives, in every line, everyone is worried, whereas a Muslim should be in peace and tranquility. However, we do not have peace and tranquility because we are Muslims, i.e. we are in a specific circle, but on all four sides there is lewdness, sin, greed, self agendas, evil glances, all these are spread on four sides, these harms have placed our peace and tranquility in danger.

The question arises that what is the treatment for it? How can we bring peace and contentment in our lives?

Answer: in our to be saved from the outside harms, we have to do two things;

One is that we should remove all the shamelessness that surrounds us. As long as we do not remove the shamelessness, there will be no peace and contentment in our lives. We will not get the blessings of Islaam.

Secondly, we should practice on the commands of ALLAAH. The circle of Islaam in which we are in, there are some commands of ALLAAH in it which ALLAAH has given. These commands must be practiced upon. If we do not practice on them, then there will be no peace and tranquility in our lives. It is the result of not practicing on the commands of ALLAAH that this is the condition today that a person does not understand his father to be his father and the wife does not take the husband to be the husband. The Muslims among whom Islaam is appreciated, that is also a bounty but the homes that have become modern, in those homes, the wife does not understand the husband and the husband does not understand the wife. The result is that the children have no honour for the parents and they do not take them as parents.

Two bounties of ALLAAH

ALLAAH has placed two bounties between husband and wife. Our homes are deprived of these two bounties. What are these two bounties? **One of these bounties is love,** i.e. the wife loves the husband, and the husband loves the wife. **The second bounty is mercy,** i.e. the wife has mercy on the husband, and the husband has mercy on his wife. Similarly, ALLAAH has placed mercy between husband and wife. The result of these two bounties is that when husband is tired of his work and comes home worried, then he sees the wife and his worries go away. ALLAAH said, 'we have made your spouses so that you can go to them and acquire peace.' A woman gets peace from her husband and the husband gets peace from his wife. All praise is due to ALLAAH, there are many homes today in which there are these bounties but there are many homes in which these bounties do not exist.

These homes run by force. The husband and wife look at each other and get worried. This is the condition because these bounties have left our homes. Therefore, our lives are not the example of Jannah; it is burning like the flames of hell.

At this point, there is **a question** that why has these bounties left our homes? What are the causes?

Answer: there are many causes behind why these bounties have come to an end. One of them is that there is **no honour between husband and wife.** The wife has no honour for the husband and the husband has no love for his wife. When they call each other, they use the English way, the wife calls the husband by name, and husband calls his wife by her name. **This calling each other by name destroys honour in the heart, then when they call, they will call with disrespect.** In such a case, where will honour remain? If there is a little, it will also go away.

The Islaamic way of calling each other

The wives of Rasulullaah would never call him by his name. They would never say, ‘O Muhammad’, but they would say ‘O Rasul of ALLAAH’. The Sahabah also had titles; like in India today people have titles. Whether calling a male or a female, they would say, o father of someone, o mother of someone, they do not take the name of the person and call. Hadhrat Ayesha radhiyu anha would say, ‘O Rasul of ALLAAH’, but where did she have children? Subsequently, Rasulullaah said that keep your title in line with your nephew, her sisters son, Abdullaah. So the title of Hadhrat Ayesha radhiyu anha became Umm Abdullaah. My sisters, if you want to make your lives happy, then begin this way from today. The husband and wife should not call each other by name, but the wife should use a title showing respect and the husband should use a title showing honour.

When they will use titles of honour, then love will be created in the hearts.

Through not adopting the veil, the blessings of Islaam are depleted

One of the causes that causes love to go away is not adopting the veil. Not adopting the veil has destroyed our lives, destroyed our society. The blessings of Islaam will not be attained because of not adopting the veil. It (abandoning the veil) is something from the non-Muslim society. If we want to make our lives like the non-Muslims, then where will the blessings of Islaam come into our lives? If you want the blessings of Islaam, then ALLAAH says, ‘know that with the remembrance of ALLAAH the hearts acquire peace.’ i.e. the hearts of those who practice on the Qur’aan have peace and tranquility but if we have made our own lives a punishment, then Islaam has no cure for it.

The verse I recited in the Khutbah, I present the summary of it, if the occasion arises, I shall explain the detail. In this verse ALLAAH says that whichever men and women do 10 things, after death, by ALLAAH there will be two things prepared for them.

One is forgiveness, i.e. ALLAAH will forgive all their sins. Secondly, reward, i.e. whatever good deeds they did, they will get a great reward from ALLAAH. What are the 10 things?

1. Indeed the Muslim men and the Muslim women are first to carry out the actions of Islaam. There are five actions of Islaam; the first is to recite the Kalimah Tayyibah with the tongue, second is to perform the five times Salaah punctually, the third is to calculate one's wealth and give Zakaat, the fourth is to keep the fast of Ramadhaan and the fifth is to perform Hajj if one has the ability. These five deeds are the actions of Islaam. It is necessary for every Muslim to do them.

2. And the Mu'mineen men and Mu'mineen women. If a person believes in all those things that are necessary to believe in, then he is a true and proper Muslim and if his beliefs are mixed up, then his Imaan will be mixed up.

3. And the men who are obedient and the women who are obedient, i.e. obedient are those who carry out the commands of ALLAAH.

4. Truthful men and truthful women, i.e. those who do not ever speak lies. Not only do they refrain from lying, but even that which the society does not take as lies, they stay away from it. These people do not even engage in the futile talk with children, like saying that there is something in the hand just to call them.

5. And those men who exercise sabr and those women who exercise sabr. Whenever any difficulty or problem comes about, they do not lose themselves. They have trust in ALLAAH and have faith that the being Who sent the difficulty, He will remove it.

6. The men who fear ALLAAH and the women who fear ALLAAH. The meaning of fearing ALLAAH is that they fear disobedience to Him.

7. Those men who spend in the path of ALLAAH and the women who spend in the path of ALLAAH. Giving Zakaat is also charity, giving optional charity is also charity; all this is included in the verse.

8. The men who fast and the women who fast. The compulsory fasts and the optional fasts are included in this. However, the ruling for women is that if the husband is at home, and not on journey, then the woman cannot fast without the permission of the husband, whether the permission is clear or by indication.

9. The men who protect their private parts and the women who protect their private parts. This is the thing that keeps the hearts of men and women clean.

10. The men who remember ALLAAH in abundance and the women who remember ALLAAH in abundance.

The person in whom these ten things are found, ALLAAH has prepared two things for him in the Aakhirat; one is forgiveness and the other is a great recompense for the good deeds done in the world.

My sisters, keep these ten things in mind which have been mentioned in the verse and strive to practice on them. Insha ALLAAH, a person will get peace in the world and he will get

countless blessings in the Aakhirat. May ALLAAH keep us firm on the actions of Deen and may He turn our lives into lives of peace and comfort. Ameen.

وآخر دعوانا ان الحمد لله رب العالمين

(17) Five deviations of the Maududi group

After the Masnun Khutbah,

‘Guide us to the straight path, the path of those whom You have favored, not the path of those who earned Your anger, nor of those who went astray.’

Elders and brothers, today I want to explain the reality of Sayyed Abul Ala Maududi and his group, the Jama’at Islaami. Generally, people are not aware and not every person has the ability to explain. Therefore, in the last gathering of today[5], I want to deliver a short discourse on this subject. However, whatever I shall speak, it will be foundational aspects, therefore, listen well. He who understands should accept. If he does not understand, then no one can force in this world.

The foundational deviation of Maududi is in five things;

The Sahabah are not the yardstick of truth

Sayyed Abul Ala Maududi was a person of our group. In the beginning, all our people were with him. Then, where did the difference between us and him begin? This must be explained. **Sayyed Abul Ala Maududi did not study formally under someone.** He also did not study English formally anywhere. However, he had a sharp mind. He learnt English by his own

[5] Hadhrat had a program for ten days in a huge Masjid of New York. Daily after Isha there would be a lecture. After the lecture, there would be questions and answers. People would repeatedly ask about the Jama’at Islaami. Hadhrat would reply that this is a detailed discussion, he will explain at some other time. Subsequently, on the last day, he delivered a lecture on this subject.

effort, and he learnt Arabic too. In the beginning he was he editor of the newsletter of the Jamiat Ulama' Hind. At that time, the head Mufti of the Jamiat was Mufti Kifaayatullaah ↦. It is said that he took benefit from Mufti Saheb as well. During his time as editor, he wrote Al Jihaad fil Islaam and may people liked it. He then left the editing and and went to Hyderabad. While there, he took out a monthly magazine called Tarjumaan al Qur'aan and he wrote articles therein.

This was the time when the freedom movement in India gained momentum. Subsequently, Maududi wrote powerful articles on the freedom movement of India and other great scholars like Maulana Ali Mia Nadwi, Maulana Manzur Nu'mani, Maulana Ameen Ahsan Islaahi and Maulana Bakhtiyaari Madaarisi etc. also wrote articles in the magazine. Then a time came when he decided that I should make my own group and he called a meeting for it in Dehli. In this gathering, from amongst our scholars, Maulana Manzur Nu'mani, Maulana Ali Mia Nadwi, Maulana Bakhtiyaari and Maulana Ameen Ahsan Islaahi etc. participated. In this meeting, Maududi formed his group and presented the method of working. This was the first time; the name of this group was to be Jama'at Islaami. There was an argument at first that what does Jama'at Islaami mean?

Those who are not in this group, are they not Muslims? Maulana Maududi clarified that this is not the meaning. This is just a formal name. Anyway, this first time there was difference of opinion, but not such a great difference of opinion. The next time came. In it was this that whoever is part of this group, he should not be mentally enslaved to anyone but ALLAAH and His Rasul. This word 'mentally enslaved' was vague. The word 'mentally enslaved' should not be used for obedience to the commands of ALLAAH and His Rasul. Anyway, when this second time came, there was great difference of opinion.

The people asked, 'What do you say regarding the Sahabah?' is the ijmaa' of the Sahabah proof or not? This matter arose and there was lengthy debate about it. After these discussions, the senior ulama' left him and the first, the Shaykh ul Hadith of Dar ul Ulum Deoband, Maulana Sayyed Husayn Ahmad Madani ↦ apprended this group and said that they should clarify what their position was regarding the Sahabah. **Is the ijmaa' of the Sahabah proof or not? This carried on until today, but until today they have not clarified their position regarding the Sahabah.** They say that where do we criticize the Sahabah? The elders said that do you fling mud or not, do you criticize or not? This comes later.

First say whether the ijmaa' of the Sahabah is proof or not. Until today they have not said yes or no. This was the contentious point, are the Sahabah the yardstick of the truth or not? If they accept the Sahabah as proof, then what difficulty would be for them in adding one sentence to their mission statement? **From that day until today the difference of opinion exists between us and them and they have come out of the ahl us Sunnah wal jama'ah because that group does not accept the ijmaa' of the Sahabah as proof.** Therefore, the difference between us begins from 'the path of those whom You have favoured.'

Our path is the path of those whom ALLAAH has favoured; and the first addressee of this is the Sahabah. We have adopted their path. The Jama'at Islaami have not adopted their path. This was one difference between them and us that they do not accept the ijmaa' of the Sahabah as proof and we accept it. Therefore, they have not remained 'al jama'ah'. This one thing is sufficient for them being astray.

Islaam revolves around establishing the divine government

The teachings of Islaam are spread out broadly. The Qur'aan and Ahadeeth are filled and spread all over. The details of these two fill the books of Fiqh, but what is the focal point? **What is the axis of Islaam? From the time of Rasulullaah until now, the entire ummah understood that the axis is 'the pleasure of ALLAAH'.** The Qur'aan states, 'ALLAAH promises the believing men and women gardens beneath which rivers flow, in which they will reside forever and pure homes in the garden of Eden and the pleasure of ALLAAH is the greatest, that is the supreme success.'

In Surah Yaaseen it is stated, 'Those who do good; for them is goodness and more.' They have acquired Jannah and all its bounties, what is more? Clarification comes in the Hadith that when all the dwellers of Jannah will reach Jannah; then ALLAAH will address them and say, "O My servants, are you pleased with the bounties I have given you?' all of them will say, 'Rabb of the universe, we are pleased.' ALLAAH will say that I have kept one bounty hidden from you. I have not given you that bounty as yet. The dwellers of Jannah will think that we have acquired all the bounties, so what bounty is this that ALLAAH has not given as yet. They will say, 'Rabb, what bounty is that?" ALLAAH will say that the bounty is that I announce today that I am pleased with you dwellers of Jannah, such pleasure that after this I shall not be displeased.

The Hadith states that when this announcement will be made, then there will be no limit to the joy of the dwellers of Jannah. All the joys of Jannah are nothing in comparison to the pleasure of ALLAAH. From this we learn that the greatest bounty is the pleasure of ALLAAH. If you performed Salaah and you acquired the pleasure of ALLAAH, then your Salaah is beneficial and if you performed Salaah, and you were doing

it for show, and the world saw it, they heard, but ALLAAH was not pleased, then that Salaah will be thrown back on your face.

The same is the condition of Zakaah. Same with Hajj. This is the condition of all forms of worship that if ALLAAH is pleased with our worship, then we are successful and if ALLAAH is not pleased, then there is no success for us. Anyway, from the time of Rasulullaah , until today, the entire ummah understands that the axis of Islaam, around which the all the laws revolve, is the pleasure from ALLAAH.

Now Maududi comes along and removes this axis and places another one there. What is the new axis? Establishment of Deen, this is his beautiful dream. However, the meaning of the establishment of Deen according to him is not to create the enthusiasm to practice on Deen. **Establishment of Deen means to establish the khilaafat of ALLAAH in the world.** This is the news axis he came up with and he made the laws revolve around it.

Subsequently, he said that Salaah in congregation is an army parade. Where has the pleasure of ALLAAH gone? Salaah has become an army parade.

Zakaat is a national fund. That is why he uses Zakaat in all national affairs because a fund is used for everything, like the government fund is used for everything.

Fasting is a rehearsal of the army feeling hungry and Hajj is an international conference. All this is found in his books. He removed the pleasure of ALLAAH from everything and he placed the establishment of the divine government in its place.

Is it not obligatory to establish the divine government?

Question: did ALLAAH not give the command to establish the divine government? Indeed He did. It is an obligation to establish the divine government but it is not the root of Islaam but it is a branch of the tree of Islaam. Just as Salaah is a branch of the laws of Islaam, Zakaat, fasting, Hajj, recitation of the Qur'aan etc. have countless branches.

A Hadith states, 'Imaan has more than seventy branches.' One of these branches is to establish the divine government. Where conditions are favorable, the divine government can be established. It is the obligation of the Muslims there to establish the divine government but it is not the basis of Deen.

However, Maududi cut this branch and made this the root and branch of Islaam and he made all the laws of Islaam revolve around it. He wrote this in a book that the **Ambiyaa'** who made effort for Deen throughout their lives, and they **could not establish the divine government, they left the world unsuccessful in their duty. We seek forgiveness!** Approximately 124000 Ambiyaa' came to the world and how many of them established the divine government? You can give five or ten examples. The rest made effort of Deen and left the world. The conditions were not favourble for them, they did not have the opportunity to establish the divine government, So, did they leave the world unsuccessful?

The reality is that when he made the axis, the establishment of the divine government, then whoever made effort throughout their lives and did not manage to establish the divine government, he will see them all as unsuccessful. The irony is that Maududi himself was unsuccessful. **He also could not establish the divine government to the extent that he rejected the leadership of women and finally he supported**

Fatimah Jinnah but he could do nothing and he left the world without establishing the divine government.

They have worry to establish the divine government but they do not have the worry to establish deen in their own lives

Today, whoever is part of the Jama'at Islaami, if we glance at their lives, then you find that they have no interest in Salaah, no interest in fasting, their clothing is not Islaamic. Their faces are not Islaamic. However, they are striving from morning to night for Islaamic politics but when the time of Salaah comes; then they are not seen in the Masjid. The reason for this is that their leader had changed the axis of Islaam. From the time of Rasulullaah until today, the entire ummah understood that the axis of Islaam is the pleasure of ALLAAH. If through your worship, your dealings, your mannerisms, and character ALLAAH is pleased, then you are successful. Wherever the conditions are favourable, it will also be obligatory on the Muslims to establish the divine government. We do not deny this.

That is why when he wrote Al Jihaad fil Islaam; then our elders praised it well. **Understand this well that establishing the divine government is obligatory where the conditions are favourable.** Rasulullaah stayed for 13 years in Makkah Mukarramah and he did not establish any divine khilaafat. After coming to Madinah Munawwarah, when a headquarters was established, then slowly, the government was established.

In summary, the second thing to be understood is that the summary of all Maududi literature revolves around establishing the divine government. There is no discussion of the pleasure of ALLAAH at all.

Tasawwuf is opium

Deen refers to three things and all three of them are interlinked. They cannot do without each other. What are the three things? Once, Rasulullaah came to a group of Sahabah and the gathering carried on when suddenly a person came to the Masjid. He was wearing extremely white clothing, his hair was black; it seemed as though he took a bath and just came. He passed through the gathering and went forward and he joined his knees to those of Rasulullaah , sitting down, he asked, “What is Imaan?” Rasulullaah said, “TO accept six things with the heart is Imaan.” These things are discussed in Imaan Mufassal. He asked a second question, “What is Islaam?” Rasulullaah said, “Islaam is five actions.” He asked a third question, “What is Ihsaan?” Rasulullaah said, “Worshipping ALLAAH as though one sees Him, and if you cannot see ALLAAH, then He is seeing you.”

This is the summary of the life of a believer and the three together is called Deen. They cannot do without each other. They cannot be separated from each other. This Imaan is taught by the name of Ilm ul Kalaam in the Madaaris and Islaam is taught under the name of Fiqh and Ihsaan is Tasawwuf. Tasawwuf refers to correcting ones intention and this Tasawwuf or Ihsaan is the life of Imaan and Islaam. If ones intention is not correct in ones beliefs, then this is hypocrisy in belief. If ones intentions are not correct in deeds, then this is hidden polytheism.

In summary, these three things go together. Now **Maududi** comes along, he accepted Imaan and Islaam but he **said regarding Tasawwuf that it is opium.** That which the Rasul of ALLAAH explained to be indispensible with Imaan and Islaam, he says it is opium. This is not only his viewpoint. **The Ghayr Muqallids say the same thing that Tasawwuf is a demon that has come over people.** ALLAAH is independent.

That which is mentioned in the Qur'aan and in the Hadith is being called opium and a demon.

Hadhrat Shah Waliullaah ↦ - who is accepted by the Ghayr Muqallids and the Maududis – has written a long chapter in Hujjatullaah al Baaligha on Tasawwuf, so long that the commentary of it is 300 pages in Rahmatullaah al Waasi'a. Anyway, the third deviation of this group is that they do not accept Ihsaan and Tasawwuf. They call it opium. That which is clearly mentioned in the Qur'aan and Hadith, if a person rejects it, then how can he be from the people of the truth?

We shall understand deen ourselves

It is stated in the Qur'aan regarding Rasulullaah , 'and he will teach them the book and wisdom'. Rasulullaah would teach the Sahabah the Qur'aan and the Hadith. The Qur'aan and Hadith refer to Deen. The Sahabah taught Deen to the Tabi'een, the Tabi'een taught the Tab' ut Tabi'een and in this way it carried on until it reached us. **Maududi cut off this chain of understanding Deen and said that there is no need for us to have a connection with the elders in order to understand Deen.**

We shall understand Deen ourselves; we shall understand the Qur'aan and the Hadith ourselves. He calls for modern Islaam, the Islaam that has come down over 1400 years; the way that the pious predecessors understood, that is old Islaam and where will modern Islaam come from? There is only one way that the method that has come down from the pious predecessors, we do not take it, but we understand the Qur'aan and Hadith ourselves. This is the greatest deviation. There can be no greater deviation than this. My brothers, is Islaam modern or old? It is old. Today too, the Muslims have one hand on the Qur'aan and the other on the Hadith. In the presence of both of them, where will modern Islaam come

from? Yes, if a modern Qur’aan is brought, modern Ahadith are brought, and then modern Islaam can come. However, this Qur’aan and Hadith are 1400 years old. How can modern Islaam come from it? **There can only be one way of taking out modern Islaam and that is to make the Tafseer of the Qur’aan yourself,** to explain the Ahadeeth yourself and modern Islaam will come about. Subsequently, he did this oppression with the Qur’aan saying that there is no need to learn the Qur’aan from the pious predecessors. A few doctors, a few youngsters, and a few professionals sit down and whatever understanding they have, they explain. In fact, now women also sit and they give their own made up explanations.

In summary, for the understanding of Qur’aan and Hadith; that which is coming down from the pious predecessors; he cut it off. In accordance to the need of the time, he brought a new explanation and modern Islaam has come about. If he wanted modern Islaam, he should have brought a modern Qur’aan and modern Ahadeeth. **This deviation of his is the greatest and the most dangerous.**

Is intelligence higher in rank or is revelation?

ALLAAH j has granted us intelligence and He gave it to us to use it. ALLAAH also began the chain of Nubuwwah and He revealed books. The last book is the Qur’aan. The explanation of it is the Hadith; this is narration. The meaning of sending this narration is that your mind alone cannot solve the issue. You can farm with your mind, you can do business with your mind, you can make an atom bomb, aeroplanes and you can do all the work in the world with your mind, but the mind cannot know what pleases ALLAAH and what displeases Him. What are the deeds that will take a person to Jannah and what deeds will take a person to hell? You cannot decide this with your mind. If this could be solved by the mind, then just as no Nabi

was sent to teach farming and business and craftsmanship, there was no need for a Nabi in order to teach Deen??.

People could have decided Deen on their own but because this cannot be done with the mind, that is why ALLAAH gave us revelation together with the mind. Now tell me, how can there be a balance between revelation and the mind? Both can never be equal. Intelligence is above and revelation is below, i.e. whatever the intelligence says, that is what the meaning of revelation will be. This is the mind of Maududi. **According to him, whatever the mind says is the meaning of the verse; that is correct.** That which the mind says, it will be the meaning of the Hadith and the concept that has come down for 1400 years that revelation is above and the mind is below, ALLAAH granted the mind to understand revelation, through the help of the mind you will understand the Qur'aan and Hadith, but it will not be made a judge over the Qur'aan and Hadith. **The Qur'aan and Hadith will be understood in the light of what has come down from the time of Rasulullaah .**

If your mind understands that meaning of the Qur'aan and Hadith which came down from the time of Rasulullaah and the Sahabah, then subhaanALLAAH. And if your mind is deficient, then you will not follow your mind but you will follow revelation and whatever is the meaning of revelation understood for the last 1400 years, you will take that. **Maududi placed intelligence over revelation and said that whatever meaning comes to our mind; that is the correct meaning.** We shall take that. **This was the nature of the Mu'tazilah of before and this is the nature of Maududi today.**

These are the five deviations of the Maududis which I have explained briefly, I did not go into detail because a journey is

to be undertaken. May ALLAAH show us the straight path and may He grant us the ability to tread it. Ameen.

وآخر دعوانا ان الحمد لله رب العالمين

(18) How should a person benefit from Hujjatullaah al Baaligha?

Introduction; on Monday 14 Sha'baan 1431, corresponding to 26 July 2010, Hadhrat Maulana Mufti Sa'eed Ahmad Palanpuri came to the house of Hadhrat Maulana Mufti Yusuf Sacha. Taking advantage of the occasion, a few friends requested him to explain a few primary teachings of Hujjatullaah al Baaligha. Hadhrat accepted with happiness and on that morning at eleven o clock before Zuhr until 1.50 pm, Hadhrat delivered a lecture on the primary aspects of the book Hujjatullaah al Baaligha of Hadhrat Shah Waliullaah ↦. Because Hadhrat is the commentator of Hujjatullaah al Baaligha, and his commentary has been accepted by the scholars of India and Pakistan; that is why we had the enthusiasm to learn about this. Keeping this objective in mind, the request was made. Those who heard it were about 60 or 70 people, all of whom were ulema'. Because it was on a Monday morning, most of the scholars were busy and engaged and they excused themselves from participating.

Hadhrat explained the important aspects which were recorded at the time. Later on, it was transcribed. All praise is due to ALLAAH for this.

Yusuf Ahmad Patel Qaasmi, resident of Batley, Britain.

The beginning of the lecture

After the Masnun Khutbah, 'Read in the name of your Rabb Who created, He created man from a clot of blood. Read and your Rabb is most merciful. He who taught with the pen. He taught man what he knew not.'

Honourable scholars, today I have been given the topic regarding the outstanding work of Imam ul Hind Hadhrat Shah Waliullaah Muhaddith Dehlawi ↦. Hujjatullaah al Baaligha.

All of you know that Hujjatullaah al Baaligha is very deep work. However, being deep does not mean that the veil over it cannot be opened, it cannot be solved, but it means that effort has to be made to understand it. The effort made for general books, in order to understand them, that effort is not sufficient here. Great effort has to be made; then only will the book be understood.

A Hadith states, ‘There are four things of ignorance that people will never leave, one is wailing and mourning the dead, objecting to the family, having the belief that a sickness goes from one to another. People say that a camel is itching, so all itch. Ask them, ‘where did the first camel get the itch from?’; the belief that if a certain constellation is seen, it will rain.

This Hadith does not mean that when the ummah will not leave these things, then these things should be left and no effort should be made to remove it. The Hadith means that the reformers of the ummah will have to strive in abundance in order to remove them from the ummah. Any way should be used to remove them from the ummah, like there is a stain on clothing. Then when washing, every possible means of removing is adopted in order to remove it. Similarly, these four evils in the ummah are such that they will not be removed easily. It is the responsibility of the reformers of the ummah to make special effort and take the ummah out of these four things using any way.

Similarly, I was saying that Hujjatullaah al Baaligha is a deep work. It does not mean that we should leave it aside saying that this is beyond us. Brother, a human wrote it. We do not write a book that cannot be understood, but the general condition of people is that they give up and lose hope. They

say that this book is very difficult, only great scholars can study it. The general people have left it. The learning and teaching it has stopped. In this way, the great benefit of this book, the ummah has been deprived of it.

Therefore, the first revelation of the Qur’aan, I recited the five verses. First these five verses should be understood; then the matter can be taken forward.

The importance of reading

In the first revelation, the word ‘read’ comes twice. One is for the illiterate and one is for the literate. The ‘read’ for the illiterate has no limit and the one for the literate has no limit. We should till our last breathe. When these two ‘read’ comes together, then the fort will be conquered. If someone suffices on one ‘read’ then the fort will not be conquered.

Who is the first addressee of the first revelation? Illiterate people, those who have over themselves being illiterate, the first thing said to them, from this the importance of reading are clarified. Then the first word of the first revelation causes the importance of reading to be increased even more.

The first word of the first revelation, ‘Read’

The first word of the first revelation from ALLAAH was ‘Read’, ‘read in the name of your Rabb Who created.’ He who brought you from non-existence to existence, take the help of His name and read, He will definitely make you knowledgeable. Think of the stages of your creation, **man passes through 7 stages and in these 7 stages, he is lifeless matter. Passing these 7 stages of being lifeless matter, He made you the most virtuous of creation.** Then, the Being that made a person pass through 7 stages of being lifeless matter then made the most virtuous of creation, by taking His name

you can pass through various stages of being ignorant and illiterate and become knowledgeable. He can definitely make you knowledgeable. So, strive in reading/learning.

The seven stages of the creation of man

The stages of the creation of man are mentioned in the first section of the 18th juz. Hadhrat Abdullaah bin Abbas ؓ said, “In these verses, the seven stages of the creation of man are mentioned. What are the seven stages? The first stage is that ALLAAH made man from clay; then the atom/form of clay was taken out. In one verse, two stages are mentioned, ‘Indeed We created man from the form of clay.’ What is the form of clay? We consume the provision that grows from sand, through this; blood is created in our bodies. This blood is the atom/form of sand. ‘Then we made this atom a piece of matter.’ This is the third stage. The blood that is in our bodies, a special atom/matter comes from it, that matter is made, ALLAAH takes this matter to the womb, and a woman conceives. After a woman conceives, the womb is closed. Nothing from outside can go inside and nothing from inside can go out. This is the protected place. In yhis place the piece of fleah sits in peace.

These are three stages of the creation of man, sand, the form of sand and the matter.

After 40 days in the womb, it becomes a drop of blood. This is the fourth stage which is the middle one. When there are seven stages, and then there definitely should be a middle stage. Then the drop of blood becomes a piece of flesh. Then bones are created in this piece of flesh; then flesh is created around the bones. These are seven stages and during these seven stages, a person is lifeless matter. Passing these seven stages; ALLAAH made such a creation that there is none better and virtuous than him. He is blessed. The Creator is the best of Creators.

The middle stage of the seven is mentioned, 'ALLAAH made man from a drop of congealed blood.' With the name of this Rabb, read. He will make an ignorant one intelligent. This was the first 'read' which was the 'read' of the illiterate. It begins from alif, baa and the last stage is that ability is created in man, as long as ability is not created in him, he cannot read. He should not study Daurah and think that he is complete.

Second 'Read'

Then the second 'read' begins. Ponder, how does the method of explanation change? 'Read and your Rabb is most merciful.' **There is no shortage of grace by ALLAAH, the more you read, the more you will develop, He will grant you knowledge without limit.**

This is the 'read' of the literate and the least amount is specified. After a person gains the ability to study, this stage begins and there is no limit to it. The person who had the most knowledge in the universe was Rasulullaah . **Hadhrat Nanotwi ↦ has written a Hadith in the booklet Tahdhir un Naas, 'I have been given the knowledge of the previous people and the people to come in future.'** The knowledge possessed by the universe was given to Rasulullaah . Such a person was taught the Du'aa' by ALLAAH, 'O ALLAAH, increase me in knowledge.' A person possessing so much knowledge was commanded that he should make Du'aa' for increase in knowledge. From this we learn that there is no limit to knowledge.

Then it is said, 'He who taught by the pen'. First the student sits with respect in front of the teacher, then through the fingers, i.e. what those previous have written, he reads. In this way, 'he taught man what he knew not.' i.e. what he did not know in Madrasah, he can now acquire that knowledge by self-study.

The era of regression

Now, the era of regression has set in. In the study of the students and in the teaching of the teachers, students finish before their ability could be made and the teachers do not even touch Arabic books. They understand that the work can be done by reading Urdu commentaries, **whereas without studying the original sources, a person cannot acquire perfection in knowledge.** That is why I read this verse, so that we could remove our shortcoming. If we remove our shortcoming, then we do not need to study Hujjatullaah al Baaligha under anyone. This comes in the second 'read'. Each person should study this book on his own, but that person will read it who was successful in the first stage of 'read'. If a person does not pass the first stage successfully, then he will not be able to study on his own, nor will he get anything out of teaching. **I studied this book under Hadhrat Hakeem ul Islaam ↦. (Qari Tayyib)** Hadhrat would travel in abundance, I only studied a few chapters from him but from this, the book could be gauged and we decided that we will solve the book and leave it.

All praise is due to ALLAAH, that dream was realized, the book was solved and the commentary was also written.

The far sightedness of Shah Saheb

Hadhrat Hakeem ul Islaam ↦ used to say that Hadhrat Shah Saheb ↦ felt the era of Mahsoosaat before it could begin. The era of Hadhrat Shah Saheb ↦ was an era in which logic was loved, **but Shah Saheb felt that the era of Mahsoosaat is coming ahead; the era of science is coming.** Everything should be examined and be presented to the ummah. Now this era began. Hadhrat Shah Saheb ↦ wrote the book for that era and he presented such thoughts, in the light of which all the laws of the shari'ah could be examined/felt and be presented to

the ummah. Europe and America are developed areas; the children here ask the reason for everything. He is not yet mature and he asks about the laws of the shari'ah. Why is this? i.e. examine/feel the ruling and explain it, then only will he understand, otherwise not.

The reason for not seeing the roof of the Baytullaah

A father brought his son in Masjid Dar us Salaam, Toronto. The age of the son was at most 10 or 11 years. His father said, 'This boy has a question, give the reply.' I asked, 'Beloved, what is your question?' he said, 'I read in a book that he who goes inside the Ka'bah; he should not look towards the roof. Why is this?' why a person cannot look towards the roof? I asked him, 'Why does a person go inside the Ka'bah?' he was a child, what answer could he give? Therefore I told him that a person goes inside the Ka'bah to perform Salaah. He goes to worship. Then I asked him, "Why do the school children go to see old buildings?" he said, "They go to see how the building is. From what is it made?"

Now I explained to him that the Ka'bah is the oldest building. But a person does not go inside to see old things, he goes inside to worship. A person should perform that amount of Salaah which ALLAAH grants him the ability to perform and then he should come out. Looking at the walls, looking at the roof etc. this is seen in old buildings. The prohibition for looking at the walls is not because a person should definitely see it. His gaze cannot be saved and there is no need to see the roof. The child understood and he was at peace and went away **because I presented the matter as something that could be felt/understood. Therefore, he understood easily.**

Similarly, a youngster came to me. This happened in Toronto. He asked that there are two Salaahs; Zuhr and Asr,

why are they performed softly and three Salaahs; Maghrib, Esha and Fajr, why are they performed loudly? This is an intricate issue. Even our students cannot understand it. He was studying in a college. I asked him, “Are you married?” he said, “Yes.” I said, **“When do husband and wife speak?** During the day or during the night?” he said, “During the night. They speak necessary issues at night.” I said, “This is the answer to your question. ALLAAH has made the day such that a person does not like to speak a lot; that is why the programs of the cinema, theatre and music programs are kept at night because ALLAAH has placed expanse in the nature of a person at night and He placed a straitened nature during the day.

When there is a straitened nature, then the person does not want to hear anything, or say anything. **Therefore, the Salaah of the day is silent. In the night, there is expanse in the nature of a person, he wants to hear and speak. That is why the Salaah of the night is loud.”**

Then the question arises that why is there expanse in the nature of someone at night and straitened conditions during the day. The reason is that ALLAAH made the day a time for earning. If He placed expanse at that time, then a person will watch television, music and speak to his wife. He will not go to his job or shop. Therefore, He placed straitened conditions in it so that a person can wake up in the morning, bath and go to work or open his shop. Because there is no work at night, it is for sleeping, therefore He placed expanse in the nature of a person. The Shari’ah has given due consideration to the expanse and straitened conditions in laws and that is why the Salaah of the day is silent and the Salaah of the night is loud.

He asked, “Then why is the recitation of Jumu’ah and Eidayn loud?” I asked him, “Do you have celebrations? After the wedding, on the day that the bride arrives, is there celebration or not?” he said, “It happens during the day. (In America and Europe, the girl is brought home during the day

as well). I said, "When the day comes when the bride is brought, and there are celebrations, then do the husband and wife speak after meeting?" he said, "Yes, they do." I said, "This is the reply to your question." He said, "I do not understand." I said, "This is an occasion for speaking, **and the laws for special occasions is different. On the day of Jumu'ah and Eid, a person has a bath, he wears washed or new clothes; he applies perfume and comes to a big gathering. On such occasions, there is expanse in the nature of a person; therefore the Qur'aan is recited aloud."**

This is an intricate matter, but I made it something that could be felt and he understood. This is all the blessings of Hujjatullaah. This ruling is not mentioned in Hujjatullaah but by studying it and teaching it, it has become second nature. **Now, there can be any ruling of the Shari'ah, I can explain it in a manner that can be felt and understood.**

In summary, Hakim ul Islaam said, **"Shah Saheb felt this need 150 years ago that now the age of logic is coming to an end and the age of science is beginning, in it, things that are not tangible have to be presented as though they are felt.** Therefore, Shah Saheb wrote Hujjatullaah so that after 200 years, when this age begins, then the scholars of the ummah will be able to explain every ruling in the bounds of things that can be felt (mahsoosaat).

The method of solving a difficult book

Now, if someone wants to understand a deep science and a deep book, then the method has been explained by Shah Saheb that first gather the tools, whatever information a person needs to know initially, gather it first. Then, slowly go forward. Do not jump straight. For example, there is a subject matter in Hujjatullaah dealing with the incidents of Mu'iddaat. In order to understand it, a person must first understand Mu'idd. Without this, the matter will not be

understood. Think that what field does this term involve? This is a definition of logic. In the books of logic, it is something that comes into existence and gets destroyed; then the next individual comes into existence. Like, my step came into existence, then when will the next step come into existence? When I lift one, then I shall place the next, the next step will then come into existence. Now, the first step is over and the next has come into existence.

Similarly, numbers is a chain of Mu'addaat. When a person adds one to six, he gets seven. Now six is over and seven has come into existence. Similarly, if one is added to seven, eight will come about. Now seven is over and eight has come about. **In summary, whichever field or science a word comes from, a person should go to that field and as long as he does not specify the meaning, his pan will not be filled.** Therefore, Shah Saheb said that whenever there is any difficult subject matter or there is a difficult book, and you want to explain it, then first acquire the tools.

First acquire the basic tools, and then slowly you can go forward. Through going slowly, a person will gain the ability to go forward and stage-by-stage a person becomes a mujtahid. **Imam Muhammad ↦ never used to sleep at night. He used to think and whenever a difficult issue arose, he would walk in the courtyard and on becoming happy he would say, "Where do the princes have this bounty? Where do Ameen and Ma'moon have this bounty? He would be very pleased."**

From this we learn that thinking is also a form of study. When Hadhrat Allamah Muhammad Ibraaheem Balyawi ↦ would come for lessons, he would first perform Wudhoo, tie the turban, then place the desk, and open Tirmidhi Shareef. Whichever chapter he was to teach, he would look at it once; then he would close the book and think for ten minutes. Then he would go to teach. This sitting with his head lowered was

study because all the subject matter would be gathered in his head, there was only a need to arrange it that in what way will I explain the matter.

Shah Saheb ↦ wrote in the introduction of Hujjatullaah; similarly, from the outset, every field seems like it is not possible to discuss it and it is impossible to encompass it, but when a person will gain control over it by the basics of it and slowly he will understand the introductory aspects, then he will acquire stability in it and it will become easy for him to establish its foundations and its subsidiary aspects will become easy. (Rahmatullaah 121:1)

Why is Hujjatullaah difficult?

Hujjatullaah is difficult on account of two reasons; one is that there is brevity in it and whenever there is brevity in speech, then matter is difficult to understand. Secondly, the subject matter is very long. I wrote in the intoroduction of Rahmatullaah that Shah Saheb ↦is sitting on the Arsh and speaking. It is difficult to bring this subject matter down to earth. As long as the technical terms are not understood, a person will not be aware of the method of explanation and it will not be understood.

How should Hujjatullaah be understood?

However, now it has become very easy to understand Hujjatullaah. Take Rahmatullaah al Waasi'ah and sit and stipulate a certain portion that daily I shall study one aspect or I shall read three pages. Do not read more than this. Write it in easy words in a notebook. Shorten the long subjects and think about this subject matter for the whole day. If you get the chance to discuss with others, then do so. If you do not get any companion, then lecture it to a few desks. Through this, the subject matter will be learnt and it will sit in the mind.

However, Hujjatullaah is of two divisions; in the first there are seven discussions and in every discussion there are a number of chapters. **If a person will attain mastery over these seven discussions, then he can solve every ruling of the shari'ah.** He can know the secret behind every law of the shari'ah. It is not necessary that the law be mentioned in Hujjatullaah. **In the second division, Hadhrat kept Mishkaat in front of him and he wrote the Ahadith in that sequence and whatever law was mentioned in the Hadith, he explained the secret and the wisdom.**

It is easy to understand the second division. Here and there something difficult will come, otherwise it is very easy. Every literate person can understand. So, whoever will study the Hujjatullaah of Hadhrat, he should first read the second division. When he completes, he should read the first part. I gave an example of this in Rahmatullaah. There is an expert cook. He has a formula to make good pulao but in the gathering, if the cook explains the way, then it is not necessary that everyone will make the pulao accordingly. Someone will be successful and someone will fail. However, if that cook has to make the pulao in front of everyone and serve it, then what delay will there be? All will put their hands front and begin to eat.

In the first division, Hadhrat explained the principles and laws, and the principles and laws are always things that are intangible. **It is difficult to understand intangible things.** Therefore, it is difficult to understand the first division and in the second division, the Ahadith are kept in front and whatever laws are mentioned there, the wisdom and secret behind it is explained, i.e. in accordance to the principle, the secrets and wisdoms of the laws mentioned in the Hadith are stated, such that the food has been placed. Now what stops a person from going forward and eating and taking benefit from the bounty.

There is no book that has the same status as Hujjatullaah

Other books have been written on similar patterns as that of Hujjatullaah but there is no book that can equal Hujjatullaah. There is **Al Masaalih al Aqliyyah fil Ahkaam an Naqliyyah of Hadhrat Thanwi ↦.** In it, only the wisdoms of the laws are explained, that why is the law such? Why are there 4 obligatory actions in Wudhoo? Why are the limbs washed? **But it does not contain a formula that we can learn, such that we can draw the wisdom of the law of the shari'ah on our own.** In half Hujjatullaah, this formula is explained.

Allamah Husayn Jisr ↦ also wrote a book on beliefs. He also explained the reasons for the laws but he did not explain the formula. In summary, whichever book was written on this subject, it is not of the same level as Hujjatullaah. **Hujjatullaah is the first and last book. Wherever the wisdoms of the laws are explained, the principles have also been mentioned.**

It is necessary to arrange ones time

However, there is a shortcoming in our graduates; they do not want to do anything. Brothers, for how long will you remain in need of listening? Begin reading. You acquired knowledge for 10 years by listening, now use your eyes, and through them acquire knowledge. You say, 'there is no time. There is no chance.' Brother, if you want, then you can take out time and you can get the opportunity. Take stock of yourself. We spend at least 4 hours in useless things, standing here, talking there; making missed calls for nothing. Our money gets wasted and our time also gets wasted. We should protect our time. We should save time and arrange time to learn. Without arranging our time, nothing can get done.

Decide that I shall do this in a particular time and in another time I shall do that.

A person must study from 10 to 12 at night and he should study this (something specific). He should study in such a way that no matter what happens, he will study. There is an incident of Hadhrat Thanwi ↦, once his teacher Hadhrat Maulana Khalil Ahmad came to Thanabowan. Hadhrat Thanwi ↦ became very happy and invited him. After meals there was a gathering. Hadhrat Thanwi ↦ said that Hadhrat, at this time it is my practice to write Bayan ul Qur'aan. If you permit, can I go to write? Hadhrat said, "Go, and write." Hadhrat Thanwi ↦ went and he came after ten minutes. Hadhrat asked him, "Why did you come?" he said, **"Hadhrat, I have complete my habitual practice and because you have come, that is why I do not feel like writing. I wrote for ten minutes and completed my practice."** If a person will arrange his time in this way, then he will be successful. It cannot be that he writes one day and leaves it for 7 days. Now, on the 8th day he does not feel like it. Therefore, make a specific time for study and do it punctually and your ability will increase.

Information will come together in your mind and slowly you will become firm in Deen. May ALLAAH grant us all the ability to read Hujjatullaah. Ameen

وآخر دعوانا ان الحمد لله رب العالمين

(19) 6 things that cause arguments (mocking, accusing, name calling; evil thoughts, spying, backbiting)

After the Masnun Khutbah, ‘o you who have Imaan, men should not mock other men for perchance they may be better than them. Neither should any women mock other women; perchance they may be better than them. Never find fault nor defame each other and do not call each other names. Of sin after Imaan is indeed evil. Those who do not repent are indeed oppressors. O you who have Imaan, refrain from excessive assumption. Verily, some assumptions are a sin. Never spy and never backbite each other. Do any of you like to eat the flesh of his dead brother, which you so detest? Fear ALLAAH. ALLAAH is Most Pardoning, Most Merciful.

Elders and brothers, the verse I read to you is from Surah Hujuraat. The subject matter begins from a little in front. If two Muslims fight each other, whether two individuals, two tribes or two groups, reconcile between them.

An individual can also be a group

You will say that Zayd and Umar are not two groups. The reply is that one person can also be a group. The Qur’aan states, ‘Indeed Ibraaheem was a nation.’ Hadhrat was an individual, then too the Qur’aan called him a nation because whichever Nabi, Rasul, and reformer came, when he begins effort, then he is not alone. He gets people behind him and they are called his followers. The group forms under the name of the leader. The same thing happens in battles that in the beginning, two people fight, then people stand up in support, and two groups are formed. **If you study history, then you will find that whichever great wars took place; it began with two people.**

The reason for the 150 year old war between the Aus and the Khazraj

There were two tribes of the Ansaar; Aus and Khazraj. There was a 150-year-old war between them and this battle began on this that a person was mounted on horseback and was speaking to someone. Another person was also standing there. **The horse hit its tail and the hair of it hit the face of the person standing. He took out his knife and cut the hair of the tail. The person, who was mounted, came down and cut the person. From here, a war of 150 years began.** This war came to an end through the blessing of the coming of Rasulullaah ﷺ and both tribes reconciled. The Qur'aan mentions this bounty, 'and ALLAAH is the Being Who reconciled the hearts of the Aus and Khazraj.' 'If you were to spend everything in the earth, then too you would not have been able to join their hearts.' 'But ALLAAH joined them.' (An Anfaal)

The war between the Aus and the Khazraj was an introduction to the deputation of Rasulullaah ﷺ

Hadhrat Ayesha radhiyALLAAHu anha explains a strange point. This Hadith comes in Bukhari. She says that the war that carried on between the Aus and Khazraj for 150 years, it was the introduction to the deputation of Rasulullaah ﷺ. How? However many powerful tribes there were amongst the Arabs, no one was ready to bring Rasulullaah ﷺ to them. Rasulullaah ﷺ presented himself to a number of tribes. He went to Taa'if personally because Makkah Mukarramah was not supportive. What support did the people of Taa'if give, they put the urchins behind him who pelted him so much that the heels of Rasulullaah ﷺ were bleeding. Anyway, he came out of Taa'if

and thought that where shall I go? Because it was night, that is why he stopped in a garden. Two incidents took place there; one is that of the angel of the mountains, i.e. the angel in charge of the mountains, he came and gave Salaam from ALLAAH and asked that whatever the people of Taa'if did to you, it was in front of ALLAAH and ALLAAH commanded me that if you want, then I shall join the two mountains on the sides of Taa'if and crush everyone in between. He replied, "Present my Salaam in the court of ALLAAH and say that my nation does not know me. Therefore, they dealt with me in this way. It is my Du'aa' to ALLAAH that He grants my nation guidance."

The jinnaat believing was consolation for Rasulullaah

The second incident that took place in the garden was that Rasulullaah rested here at night. **He performed the Fajr Salaah with Hadhrat Bilal and Hadhrat Zayd bin Haritha . Suddenly, a group of Jinn passed him. They heard the sound of the Qur'aan and stopped.** They heard the Qur'aan and came to the conclusion that this is the speech – the revelation of which has caused us to be stopped. They went to their nation and gave a detailed report, just as a report is given today. This is mentioned in Surah Jinn. After the Salaah, ALLAAH informed Rasulullaah that a group of Jinn came and heard the Qur'aan and were affected and they believed. In the report they gave, they gave the invitation of Islaam to the entire nation. This was for the consolation of Rasulullaah that if the people of Taa'if did not accept what you said, then ALLAAH established another nation.

The detail of this is that first the Jinnaat would go into the heavens until Jannah, then when Hadhrat Aadam _ was brought to earth, then the entry of the Jinnaat into the heavens was closed but the Jinnaat would continue going to the heavens.

When the revelation of the Qur'aan began, then they were stopped from going even close to the heavens. Security was placed. After the revelation of the Qur'aan as well, did the security remain or has it been removed? It is not known because there is no clear text regarding this. Now if a Jinn goes close to the heavens, then a missile is fired at him, due to which, the Jinn sometimes completely burns up and is sometimes destroyed.

When this happened, then there was a conference amongst the Jinnaat. This conference was so huge that it could not take place on land; it took place on the ocean. In this conference, this matter was discussed that what new thing has happened in the world due to which we have been stopped? In order to know this, they sent delegations in the world. **One delegation also came to Tihaamah, in which Makkah Mukarramah is situated and this delegation lived in Nasibeen.** This delegation was roaming the area and close to morning, they passed here where they heard Rasulullaah reciting the Qur'aan. They stood and listened and went away. This is mentioned in Surah Ahqaaf, 'and remember when we turned a group of Jinn to you.' Then they went and presented a detailed report.

Doing another work while on duty is something against principle

At this point, there is a question that arises, when they believed, and invited their nation to Deen, then why did they not meet Rasulullaah ? Answer; this is the law that when a person is delegated to do a work, then whether the work was done or not, it is the duty of the person appointed to come and inform the person who sent him. Once, the Sahabah held a meeting. In it, this matter was discussed that if a person has relations with his wife and he does not ejaculate, then is ghusl compulsory or not? Some said that it will be compulsory. Some

said it will not be compulsory. Hadhrat Umar ؓ said that if the Badri companions have difference of opinion, then going forward, what will happen?

Hadhrat Ali ؓ gave the view that this matter should be placed before the wives of Rasulullaah ﷺ that what was the action of Rasulullaah ﷺ? Hadhrat Umar ؓ said, “Well.” They sent a person to Umm al Mu’mineen Hadhrat Hafsah radhiyALLAAHu anha regarding this matter and she gave the reply that such a matter did not occur with me. The person returned and informed Hadhrat Umar ؓ. Then hadhrat Umar ؓ sent the person to Hadhrat Ayesha radhiyALLAAHu anha. Hadhrat Ayesha radhiyALLAAHu anha replied that this has happened with me and we performed ghusl.

The person returned and informed Hadhrat Umar ؓ. When the action of Rasulullaah ﷺ was known, then Hadhrat Umar ؓ said to the people, “The action of Rasulullaah ﷺ has come. Now, now one should give fatwa contradicting it.” Subsequently, there was consensus on the ruling from that time.

From this incident I want to show that first the person was sent to Hadhrat Hafsah radhiyALLAAHu anha. When he did not get the reply, then he should have went to the other noble spouses on his own, but he did not go. He only went a second time to Hadhrat Ayesha radhiyALLAAHu anha when he was sent. Similarly, this group of Jinnaat were on duty and it is against principle to do another work while on duty. Subsequently, this group did not meet Rasulullaah ﷺ. At another time, these very Jinnaat of Nasibeen met Rasulullaah ﷺ time and again. When they presented the report, then the conference decided unanimously that this is the speech – due to its revelation – this security has been placed.

Anyway, no tribe was ready to take Rasulullaah but the Ansaar came forward themselves and Rasulullaah presented himself to them that will you help me in doing the work of Deen. They immediately got ready. Why did they immediately get ready? They got tired of fighting for 150 years and the Jews of Madinah gained control over them. Living became difficult for them. They Jews would keep their children and wives as guarantee so they could pay their debt. When there was no way of coming out of the grip of the Jews, then both tribes thought that there is only one way of getting salvation from them and that is to bring this Nabi, forget our differences, join him and power will be acquired, then only can we take revenge from the Jews. In this way, they called Rasulullaah and brought him to Madinah. ALLAAH explains this bounty that these two tribes which were united, they were united by the doing of ALLAAH.

Anyway, where did the talk go? I was saying that an individual could also be a group. Therefore, the Muslims are commanded that if two Muslim groups fight each other, then at the first opportunity, reconciliation should be done between them, then there are detailed laws regarding this.

Why are there fights?

Then this discussion is held that why are there fights? Where is the hole where water falls from? Subsequently, in the next verse, three causes are explained, ‘o you who have Imaan, men should not mock other men for perchance they may be better than them. Neither should any women mock other women, perchance they may be better than them. Never find fault nor defame each other and do not call each other names. Of sin after Imaan is indeed evil. Those who do not repent are indeed oppressors.’ In this verse, three commands have been given. The first is that all Muslims, whether man or woman, they are told not to mock each other, not to defame each other.

Joking is Sunnah; mocking is not correct and ridicule is forbidden

Ridicule is at the top; then is mocking, and right at the bottom is joking. Joking is Sunnah, mocking is not liked and ridicule is forbidden. **For the word joking, in Urdu, the word ‘dil lagi’ is used, i.e. to say something with which the heart is pleased and no one is given any trouble.** Rasulullaah would joke with the Sahabah and the Sahabah would joke with him. Many incidents of this nature are mentioned in the Ahadith. Because no one is caused any difficulty by something pleasing the heart, the objective is just to please the heart of the person; that is why there is no problem. Mocking is a stage above joking. There is no word for it in Arabic. Anyway, there is a stage between ridicule and joking, like Isaa’ah is a stage between Makruh Tahreemi and Makruh Tanzeehi.

Makruh Tahreemi is Haraam and Makruh Tanzeehi is against what is best. Between them is the stage of Isa’ah which means to do something bad. A Hadith states that Rasulullaah taught the Sahabah the method of Wudhoo. He then said, ‘He who washed more than thrice or less than thrice, he has definitely not done good and harmed himself.” Asa’ comes together with Zaada and Zulm is related to Nuqs because it is compulsory to wash once, it is Sunnah to wash a second time and a greater Sunnah to wash a third time. So, he who washed less than thrice has harmed himself for he has not acquired the reward of the greater Sunnah, but he got the reward of the smaller Sunnah.

And if a person washes more than thrice; then he has done bad. This bad is the stage between makruh Tahreemi and Makruh Tanzeehi, this is because it is Makruh Tahreemi to wash four times, i.e. not Haraam and washing four times is also not Makruh Tanzeehi, i.e. against what is best. In between them is a stage, i.e. of being bad. Similarly, the stage of

mocking is in between. Sometimes the person spoken to is caused difficulty and a person has to say sorry, I was joking. Why does a person have to say sorry when joking? From this we learn that in joking, harm is also caused.

In summary, joking is Sunnah but mocking is not correct. Then is the level of ridicule which is mentioned in the next versep, 'men should not mock other men for perchance they may be better than them.' 'Neither should any women mock other women, perchance they may be better than them.'

Man and woman are different species

From this verse we learn that there is Pardah between man and women. If there was no Pardah like is the case with non-Muslims today, then there will be mocking between men and women. This is a point to be understood. If there was no Pardah in society, both were not separated, then saying that men should not mock men and women should not mock women, there would be no need to make specific mention. When both are mixed in one society, then men can mock women and women can mock men. However, this is not so. The Qur'aan gives the command that men should not mock men and women should not mock women.

From here we learn that there should not be intermingling between them that the opportunity comes about for them to mock each other. There is no question about mocking a Mahram, what mocking will a son do with his mother? What mocking will a brother do with sister? This happens amongst strangers.

Why should a person not mock/ridicule? Why is it forbidden? The proof is in the same verse, this verse is of the type of 'qadiyah qiyaasatuha ma'aha'. The one who mocks/ridicules is the person who thinks good of himself and he does it to someone he thinks to be lower. No person mocks

his father; no child mocks the mother. No student or disciple mocks/ridicules his teacher or mentor. This is because they understand these people to be better than themselves. Wherever there is mocking, a person has the mindset that I am better and this person is lower than I. The Qur'aan says that the decision of who is better and who is lower will be done by ALLAAH. No one in the world can know who is better. The foundation of mocking has been removed, that what do you know who is better and who is lower? It is possible that the person being mocked is better and the person mocking is lower.

'Do not find fault with each other', this also causes arguments and this is also an evil above mocking/ridiculing.

'And do not call each other with evil titles' arguments will definitely occur. A second harm is that it is very evil to call other other with evil titles after Imaan, i.e. what greater evil can there be after believing than calling a believer an evil name? Finding fault is an evil restricted to a certain time and calling a person an evil name remains with a person. O what are you doing donkey? And if the name of the person is kept 'donkey', then this is even worse.

Evil titles should not be kept but if they have come into vogue, then what must be done?

From times of old there is a sickness amongst people of keeping evil titles. Keeping such a title in which there is no evil, there is no problem, but the title in which there is evil, it should not be kept. The Qur'aan forbids this. However, if an evil title is kept for some reason and it stuck and it becomes so famous that the person is not recognized if he is not called by that title, then the ruling is that it will be permissible to use that evil title. Like, amongst the great Muhaddithin is Sulayman A'mash, A'mash means pure blind; there is also Abdur

Rahman A’raj and A’raj means lame. Now, if we do not place A’mash and A’raj with their names, then our students will not recognize who the narrator is.

So, if a title is made specific with a person such that if the title is not used, he will not be recognized, then it becomes a surname. When an evil word becomes a surname, then the evil in it is removed. A person will also use the evil surname for himself with no trouble at all, like a great scholar that has just passed, Shaykh Abdul Fattaah Abu Ghuddah; the meaning of Ghuddah is a hardened gland. One of his forefathers had a hardened gland and that is why he came to be known as Abu Ghuddah. Then this title was adopted and became famous in his family and Shaykh Abdul Faattaah would himself called his own name Abu Ghuddah without any problem. This is because he was not recognized without this name. **In summary, if a title becomes so famous then it will be permissible to use it because the bad meaning in it has come out. However, it is not permissible to keep evil titles from the beginning.** These are three laws that cause arguments. A person should stay away from them, then he can stay away from arguments. There is also difficulty caused to a believer, which every person should refrain from.

If one of the three sins happen; then the Qur’aan says that a person should repent, ‘he who does not repent will be from the oppressors.’ Shortcomings come from man, to have regret upon a shortcoming is a quality of Hadhrat Aadam _. To blow up upon one’s shortcoming is a quality of Shaytaan. Therefore, ALLAAH said that if one the three deeds happens from someone, then he should repent, and he who does not repent will be an oppressor.

What is the reality of repentance?

The reality of repentance is three things; when three of them will come together, then it will be repentance; otherwise it will be lip service. One is that whatever bad happened, a person should shed tears of repentance over it. Secondly, a person must resolve to never commit that sin again throughout his life. Thirdly, whatever happened, whether by speech or action, he should excuse himself before ALLAAH, seek forgiveness, he should verbally seek forgiveness, and he should prepare himself to seek forgiveness. The Qur’aan and Hadith have kept Salaat ut Taubah for this, that before making taubah, a person should at least perform 2 Rak’ats of Salaah. Then he should lift his hands in the court of ALLAAH and seek forgiveness. ALLAAH does not return a person empty handed. Taubah by means of action is that a person turns a page in his life and does not look back.

The Hadith states, ‘Hajj wipes out all the evil committed before it.”

At this point there is a question that major sins are not forgiven without repentance. Then, how can it be forgiven by Hajj? The scholars have given the reply that Hajj is practical repentance because after Hajj, a person turns a page in his life. The scholars have written that a sign of an accepted Hajj is that an evil person returns good; he comes back pious. If he would shave, then when he returns, he keeps the beard. This is a sign that his Hajj has been accepted by ALLAAH. This sign is not mentioned in the Qur’aan and Hadith; the scholars have mentioned it.

In summary, three things are necessary in taubah. One is to regret the sin, a person should promise never to do it again and if it does happen, then he should repent. The third is that a person should seek verbal or practical repentance. So, it is said that if one of the three sins are done, then a person should

repent and he who does not repent will be an oppressor by ALLAAH. A narration of Muslim states that one who repents is like one who has no sin at all.

My brothers, this blessed month is going, make Taubah from all your wrongs. Those who shave should repent, those who take interest should repent, and those who harm others should repent.

The verse thereafter mentions the three causes of arguments; one is to have evil thoughts. Second is to find fault and the third is to backbite. These three things also cause arguments. Subsequently, it is said, ‘O you who have Imaan, refrain from excessive assumption.’ When a person assumes many things, then some thoughts are automatically excluded, i.e. ALLAAH did not prohibit every thought. If every thought was forbidden, then it would be very difficult to live in straitened conditions. A person will get worried. That is why is is said, ‘excessive’. Why should a person refrain? ‘Some thoughts are sinful’. What do you know regarding thoughts, that which are sinful and which are not? When you do not know, and then refrain.

It is not totally forbidden to think. Some thoughts are permissible. A Hadith states that Rasulullaah said, ‘Being wary is evil thoughts.’ i.e. some evil thoughts have been permitted, like at the time of Salaah, you picked up your shoes and placed it in the cupboard with the evil thought that someone might steal them. Although your shoes have never been stolen, but what delay can there be? So, your thinking that someone will steal them is being wary. This is precaution. This evil thought is permissible because it is not an evil thought regarding a specific person and such an evil thought is permissible, so a form of evil thoughts is seen to be permissible in the light of the Hadith.

I shall give another example. You want to send something valuable by post, so you send it by registered post. Why? It is possible that the post can get lost and if the goods are destroyed, then the government will be responsible. In plain post, the government is not responsible. If I have some post, then it will never be destroyed, but if it does get destroyed, then what? Therefore, it is precaution that valuable goods are registered and sent. Anyway, some thoughts have been excluded by the shari'ah.

Hadith: Rasulullaah wanted to send wealth to be distributed amongst a tribe. Rasulullaah called a Sahabi from that tribe and said to him that take this wealth and distribute it amongst your tribe. He got ready. Another person came to know. He came to him and asked if he could go along. The first Sahabi thought that there is so much wealth; there is robbery on the way. If he is with me, then I will be helped and the danger will be less. He thought this and came to Rasulullaah and said, "O Rasul of ALLAAH, I got a companion." He asked, "Who is it?" he said, "A particular person." Rasulullaah said, "If it is a person from the Bakri tribe, then do not trust him." This was an Arabic proverb. Anyway, they both went. The second person was with and before his locality, another locality came. He said, "Brother, stop a little while. I have some relatives in this locality. I shall meet them and come away now." They stopped and this person went alone into the town. After he went away, he remembered the advice of Rasulullaah , '"If it is a person from the Bakri tribe, then do not trust him.' He immediately left and went ahead. He went very far and saw behind that his companion was coming with some people and they were all armed.

Because he had went far ahead he was saved. So, in this sentence of Rasulullaah , he advised the person to continue having a bad thought. From here we learn that some thoughts are permissible.

The method of recognizing permissible and impermissible thoughts

This remains to be discussed that how do we know which thoughts are permissible and which are not. Answer; a thought is a seed. A tree grows from this seed. Then it gets fruit and flowers. So, whichever thought will bear good fruit; it will not be a sin and whichever thought will bear evil fruit; it will be sinful. Like a student of the Madrasah finishes. We thought that we should keep him as a teacher; he will progress. This is a good thought. Then our thought came to fruition. SubhaanALLAAH. If it does not come to fruition; then there is no problem. This is a thought which bears good fruit or we thought regarding a person that although he is poor, but he is our enemy. That is why we shall not give him Zakaat. O brother, when he is poor, then why do you not give him Zakaat? And this that you say that he is your enemy, it is only your thought or do you have any proof or sign? You do not have any proof; then this is just your thought.

Many thoughts like this are held in a town or locality and they do not even help in good works. This is the thought from which evil fruit comes; such thoughts are sinful.

In summary, the thought that does not happen regarding a specific person, or it happens, but there are good fruits of it, then it is permissible and the thought that is held about a specific person or there are bad results of it, it will be impermissible.

Then, the next stage after thoughts comes. Spying; finding fault. Do not spy on the doings of people. It happens such that one person has evil thoughts about someone else and he takes everything of the person to be bad. Then he begins to

accuse him and picks his fault, that anything evil that is seen, he makes a mountain out of it. He comes to know of some secret he adds spice to it and backbites about the person. Therefore, we have been forbidden from revealing the secrets of others because this makes differences and disunity increase. This leads to arguments and fighting.

Then, after spying is the level of backbiting. Subsequently, it is said, 'and some of you should not backbite others'. Do not turn your backs on each other, do not backbite each other, what benefit is there in slinging mud? Filth will spread.

Yes, where there is some benefit of backbiting, then it will be permissible. **The scholars have written that there are 6 places where backbiting is permissible.** One of them is to grade a narrator of Hadith because without it, it is impossible to protect Deen.

Then it is said that backbiting about a Muslim brother is such an evil sin that it is like eating the flesh of one's brother that is dead. Every person takes this as bad. So why do we backbite? Fear ALLAAH, act upon his advice, and if you happen to commit a mistake, repent with a true heart. ALLAAH will forgive out of His grace.

وآخر دعوانا ان الحمد لله رب العالمين

(20) Two incidents of Hadhrat Ibraaheem _ (conversation with those who worship the stars and those who worship idols)

After the Masnun Khutbah, 'and indeed We granted Ibraaheem his guidance from before and We were aware of him.'

Elders and brothers, today an incident of Hadhrat Ibraaheem _ was recited in Surah Ambiyaa'. Before it, three incidents of Hadhrat Ibraaheem _ passed and one incident is still to come. These five incidents of the life of Hadhrat Ibraaheem _ have great importance and because the Qur'aan is not a book of stories, that is why, wherever there is the occasion, the story is explained there. All the incidents are not explained one after the other.

Hadhrat Nuh _ is the second Aadam

Hadhrat Aadam _ is the first father of mankind and Hadhrat Nuh _ is the second. In Surah Saaffaat it is stated, 'We make his children remain', i.e. only his progeny carried on. Everyone was drowned in the flood. This flood did not affect the whole world. It only came in that area where Hadhrat Nuh _ remained. There were ten fathers between Hadhrat Aadam _ and Hadhrat Nuh _. This lineage is mentioned in the bible. They know whether it is true or false. The children of ten fathers is not so much that they can fill the entire earth. So, it is learnt that where Hadhrat Nuh _ was, people were living there. The flood came there and everyone was drowned.

Only the 80 men and women that were in the ship were saved. They had children, then their lineage carried on. Slowly, slowly, the lineage of everyone was cut off. The lineage of the three sons of Hadhrat Nuh _ carried on and today, all the

people in the world are the progeny of these three sons. Therefore, Hadhrat Nuh _ is the second Aadam. This is explained in a verse of Surah Saaffaat that Nuh _'s children were kept remaining.

After Hadhrat Nuh _, the time of Hadhrat Ibraaheem _ came

After Hadhrat Nuh _, the time of Hadhrat Ibraaheem _ came. After how long? It is not known. No great Nabi was sent between Hadhrat Nuh _ and Hadhrat Ibraaheem _. The great personality born after Hadhrat Nuh _ was Hadhrat Ibraaheem _. The specialty of Hadhrat Ibraaheem _ is that whichever Nabi came after him, and whichever book was revealed, they came in his progeny. His specialty is mentioned in the Qur'aan, 'And We placed amongst his progeny Nubuwwah and the book.' This chain carried on from Hadhrat Ishaaq _, Hadhrat Ya'qoob _, Hadhrat Yusuf _, 400 years after Hadhrat Yusuf _, Hadhrat Musa _ came, then the Bani Israa'eel, a hundred thousand Ambiyaa' came amongst the Bani Israa'eel and finally Hadhrat Isa _ came – he was the seal of the Ambiyaa' of the Bani Israa'eel.

From the children of Hadhrat Ismaa'eel _, the final Nabi, Hadhrat Muhammad came. Because our Nabi is from the progeny of Hadhrat Ibraaheem _ and the Deen of Ibraaheem _ and Ismaa'eel _ was sent, that is why a few important incidents of Hadhrat Ibraaheem _ are mentioned in the Qur'aan. They are five in number.

The star worshippers and idol worshippers

The nation that Hadhrat Ibraaheem _ was sent to was divided into two. Some people worshipped stars and others

statues. Hadhrat Ibraaheem _ was sent to them both. How could Hadhrat Ibraaheem _ explain to his nation about the oneness of ALLAAH, to those people who worshipped the stars? What proof could he present to them? And those people who worshipped statues, how did he explain that oneness of ALLAAH to them? How could he bring to their attention the fact that the idols are nothing? These are two incidents. Then, when the people placed the matter of the broken idols in the temple before Namrood – who claimed divinity – that Ibraaheem _ has destroyed our idols, at that time Hadhrat Ibraaheem _ had a debate with the king. This is the third incident. The fourth incident is that Hadhrat Ibraaheem _ made his son live where the Ka'bah is today, and then they built the Ka'bah.

The fifth incident is that Hadhrat Ibraaheem _ was commanded to slaughter his son. Subsequently, he executed the task of slaughtering Hadhrat Ismaa'eel _. Then revelation came from ALLAAH that you have been tested. The objective is not Qurbaani and a sheep was sent to be slaughtered in place of Hadhrat Ismaa'eel _. Subsequently, a sheep was slaughtered in his place. This slaughter remains a remembrance among the children of Hadhrat Ismaa'eel _ and until today the Qurbaani carries on. There is no Qurbaani like this among the progeny of Hadhrat Ishaaq _, i.e. the Jews and the Christians. This Sunnah of Qurbaani is among the progeny of Hadhrat Ismaa'eel _.

Although the bible cut out the name of Hadhrat Ismaa'eel _ and placed the name of Hadhrat Ishaaq _. This is lies. If Hadhrat Ishaaq _ was slaughtered, then this would have remained as remembrance among the children of Hadhrat Ishaaq _, when there is no Qurbaani amongst the Jews and the Christians. This is clear proof of the interpolation of the bible. Anyway, the Qur'aan explained these five incidents in various

places. The Haafiz read two of these incidents today. I feel it appropriate to mention some detail of it to you today.

Conversation with the star worshippers

Some people of the nation of Hadhrat Ibraaheem _ would worship the stars. They never used to worship one star, like the idol worshippers do not worship only one idol; they worship ten and twenty idols. Similarly, the star worshippers would not worship only one star. Someone would worship one and another person would worship another one. Hadhrat Ibraaheem _ spoke to them first about the smallest star, 'when night covered, then Hadhrat Ibraaheem _ saw a star.' This was such a star that would come out at eleven or twelve at night because the word in the verse is 'covered'.

Anyway, at this late time, the star came out – the one that the nation worshipped. Hadhrat Ibraaheem _ said, "This is my Rabb." Not according to my belief, in accordance to your belief, i.e. you say that this is the deity and the deity of mankind, so this is also my deity. The nation said that Ibraaheem has softened today. He is speaking sense. However, with the passing of time, the star went away and Hadhrat Ibraaheem _ said, 'I do not like the deity that disappears.' Therefore, this cannot be my deity. **It is said in Arabic, 'to walk for a little while with the person you are arguing with.'** We give an example of this to the students; three students decided that we are going to hit a fourth student after Asr. Subsequently, these three went behind him from the morning. One said, 'We have not eaten sugar cane for a long time. Today, after Asr we shall go to eat sugar cane.' The second joined in and said, 'Oh, do you have money or not? Many days have passed and we have not eaten sugar cane. I have money. I shall feed you.' Anyway, they met him from the morning three or four times and after Asr the four of them went. They bought sugar cane along the way. While eating,

they left the city, and that very same sugar cane became a stick. They spoke sweet things from the morning.

This is ‘to walk for a little while with the person you are arguing with.’ If a person will make his enmity apparent from the beginning, then he will not come along, then how could they hit him? Similarly, if he said the moment the stars came out that this is not my deity, I do not believe in it, then how could he explain? How could he complete proof against them? That is why he adopted ‘to walk for a little while with the person you are arguing with’ and he said, ‘this is my deity’. Subsequently, he came close, then the star disappeared and he clearly said, ‘I do not like those that disappear.’ He wanted to make a point, that the thing which disappears and goes away, how can it be a deity?

Then, the moon came out on another night and he then said to the people, ‘This is my Rabb.’ i.e. the star disappeared; now this is my Rabb. Then he came a little closer. When the moon also set on its time, he said, ‘Look, this has also set and I said from before that something that disappears and sets cannot be a deity. Then who is the deity?’ this can be said by the deity Himself, not anyone else. If understanding is not given by ALLAAH, then how many educated people there are today, but they are engaged in worshipping deities other than ALLAAH. They worship stones and things other than ALLAAH. Why is this? Hadhrat Ibraaheem _ explained the point, ‘If my Rabb does not show me the straight path, then I will be of those gone astray.’ I cannot recognize ALLAAH on my own. A person cannot attest to one deity using his intelligence. If the divine ability is given by ALLAAH, then a person will understand, otherwise not.

It is for this reason that ALLAAH sent at least 124000 Ambiyaa’ from the first man to the last Nabi, He sent them to teach ‘there is no deity but ALLAAH.’ These Ambiyaa’ came and made effort, then too, most of the people until today did

not understand. Anyway, Hadhrat Ibraaheem _ said that if my Rabb does not show me the straight path, then I shall be of those gone astray.

Then after some time, the sun rose. He turned to the people and said, ‘This is my Rabb. This is the greatest.’ If it was a deity, then it could be. Then after some time the sun also set. Then Hadhrat Ibraaheem _ announced, ‘O my nation, I am free of what you worship as deities.’ None of them are my deities. Believing or not believing is in the choice of man but Hadhrat Ibraaheem _ brought them to this stage where they could not say anything. He completed the proof and a person can do only this much. It is not within the ability of a person to bring someone onto the straight path. The Qur’aan states, ‘indeed you cannot guide whom you like but ALLAAH guides whomsoever He wants.’

No condition of the universe is beyond the power of ALLAAH

Question: at this point someone can ask the question that as long as ALLAAH does not give the divine ability, the matter cannot be understood, so if someone did not get guidance, then what is his shortcoming?

Answer: the entire universe was created by ALLAAH. No condition of the universe is beyond the power of ALLAAH. If some condition of the creation is beyond the power of ALLAAH, then where does ALLAAH remain ALLAAH? Where is He the absolute Powerful? The creations have also gained ability. Therefore, no condition of the creation can be beyond the power of ALLAAH. And we that want, this is also a condition of ours. If we have the choice in wanting, then we have become deities because our want is out of our choice. This cannot be. Our wanting is subject to the command of ALLAAH.

The Qur'aan states, 'and you do not want anything except by the intent of the Rabb of the universe.' Therefore, this has been decided that ALLAAH is the creator and the entire universe is created and no condition of the creation is beyond the power of ALLAAH, the desire of the creation is subject to the will of ALLAAH.

When our want is subject to the will of ALLAAH, then what is the difference between a bull and us? A bull is let loose from the cage; it ran into the village and trampled a child, it killed another person. There was no difference between the first and second condition of the bull. It killed the second person with the same mercilessness that it killed the child. A third child came and it was also trampled. Then the people caught the bull and the heirs of the children began hitting it using sticks. For a little while people were silent, then they said, 'Brother, how much will you hit? It still remains an animal, and no one can open a case against a bull.'

In summary, despite killing three children, the condition of the bull remained the same. Contrary to this, if a person, in ignorance, no noble person will do this intentionally, a child comes under his car; then the heart of a person turns bad and such a mistake will never happen for years. A person will take care of the child from afar and if a person intentionally runs down the child of someone, then people will first catch him and hit him; then through the court, they will place a curfew and take him to task.

The question is that, what is the difference between the action of the bull and the action of the person? Answer, ALLAAH has given man choice but he does not have complete choice in any matter, but partial choice. A person came to Hadhrat Ali ؓ and asked if man has choice or is he forced? Hadhrat Ali ؓ replied, 'He has been given choice and he is forced.' The person asked, 'How?' he replied, 'Stand up.' The

person stood up. The he said, ‘Lift one leg.’ The person lifted it. Then he said, ‘Life the other leg.’ The person said, ‘How can I lift the other?’ Hadhrat Ali ↔ then said, ‘Look, you have been given so much choice that you were sitting and you stood up. Then you could lift one leg. Until here was your choice. Beyond this, you were forced.’

Similarly, Hadhrat Ali ↔ explained that man has been given partial choice and this partial choice was given by ALLAAH to man, it was not given to the bull. It is on account of this that the condition of man and bull is different.

There is an incident of the era of the Sahabah. The army of the Sahabah was going. One Sahabi whose name was Safinah stayed behind the army for some reason. He was moving and night fell and he could not see the army. After Maghrib, a lion came from the mountain and came towards him. When he came close, he said to the lion, ‘O Abul Haarith, come here.’ It came close and Hadhrat Safinah ↔ said, ‘I am a companion of Rasulullaah and I have been lost from the army. Night has fallen, take me to the army.” The lion turned and indicated that mount me. Hadhrat sat and they went. When they came close to the army, it stopped. Hadhrat Safinah ↔ dismounted and the lion returned. Which lion was this that did such a great deed? ALLAAH knows best which lion it was.

Listen to another incident. In the battle of Uhud, when there was a form of defeat, then Rasulullaah wanted to climb a rock but it was very high. Hadhrat Talha ↔ became a mount and Rasulullaah climbed on him. Then he stood up so Rasulullaah placed his feet on the shoulders of Hadhrat Talha ↔ and climbed the rock. Rasulullaah said, “Jannah has become compulsory for Talha.” Talha did this action and Jannah became compulsory and the lion let the Sahabi mount him and he took the Sahabi to the army, but there was no

special mention that which lion this was. Did it get Jannah or not? Why is there a difference between the two? The work that the lion did, it was subject to the command of ALLAAH, it did not do it out of its own pleasure and the deed which Hadhrat Talha ↔ did, his happiness was behind it.

His partial choice was part of it. Therefore, that deed became a deed that made Jannah compulsory and this story is recorded in history.

I am explaining the difference between man and animal, that ALLAAH has not given animals partial choice. That is why the bull was not affected despite killing three children and if a child has to come under the car of someone, then the heart of a person will shake that O ALLAAH, what has happened? For the rest of his life, that thorn will never come out of his heart and if someone does this intentionally, then people will blame him and leave him because whatever a person does, he does out of his partial choice. It is on the basis of this partial choice that a person will be rewarded or punished in the Aakhirat.

Similarly, when ALLAAH gives guidance, then a person will get guidance and when does ALLAAH give guidance? When a person wants guidance out of his partial choice?

Anyway, I was saying that Hadhrat Ibraaheem _ announced, ‘I am free from what you worship.’ I have no relation to the stars that you ascribe as partners to ALLAAH. He brought them to the stage where now they did not have any proof. A person can say something and beyond that a person begins to have concern and he makes effort, then the doors of beneficence open from ALLAAH and he gets guidance.

Dealing with the idol worshippers

Those who worship idols, one of them was the father of Hadhrat Ibraaheem _. He made effort. Hadhrat Ibraaheem _ spoke to his father about this matter. This is mentioned in Surah Maryam. He also explained to his nation but when a stone covers tha mind of a person; then he makes that stone his deity. Hadhrat Ibraaheem _ said to the nation one day, ‘One day I shall break these idols when you are not here.’ The talk passed. Then a festival came in which everyone went so the father said to the son, ‘Ibraaheem, you also come.’ Hadhrat Ibraaheem _ said, ‘I am not well.’ He said this while looking at the stars. People understood that he looked to the stars and understanding from their movements, he assumed that at the moment he is not well, but he will soon become ill. The people left him and went for the festival. After they went, when the temple was empty, then Hadhrat Ibraaheem _ took an axe and broke them all and destroyed them.

He left the biggest idol and placed the axe around its neck. **After three days when the people came and saw the condition of the temple, they made a big noise that who did this to our idols?** All knew that only Hadhrat Ibraaheem _ was in the town and they remembered that one day Hadhrat Ibraaheem _ said that when you will not be here, I shall destroy them. Therefore, he did this. Subsequently, people asked him about it and he said, ‘but he did it.’ ‘the biggest of them, this one, ask him.’ This great idol has taken the axe and is standing here; ask him who did this deed? The people understood that this idol cannot break, nor can it speak, so their minds shook that who are we worshipping? ‘Their heads were lowered, indeed you know that they cannot speak.’ But the tail of a dog remains crooked.

Hadhrat Ibraaheem _ in the court of Namrood

Subsequently, the case was taken to the king that used to claim divinity. Hadhrat Ibraaheem _ was called to the court. When he reached, the king asked, ‘Did you destroy the idols of the people? Who is your deity?’ Hadhrat Ibraaheem _ said, ‘My Rabb is the One who gives life and death.’ The king said that I also do this. He immediately called a sinless person and killed him and said, ‘See, I have killed.’ Regarding another person regarding whom the decision of death was given, he called him and said, ‘look, he was dead, I have given him life.’ Whereas, this is not the meaning of giving life and death. However, who could explain to this person who was foolish and if something deep is discussed in a debate, then it will not leave a good impression on the mind of the person. Therefore, Hadhrat Ibraaheem _ left that proof and presented another, saying, ‘Indeed ALLAAH brings the sun from the east, bring it from the west.’ ‘The king was astounded and he could not give a reply.’

Our student’s say that the king could give a reply that I bring the sun daily from the east. Ibraaheem, tomorrow, you tell your Rabb to bring it from the west. When the students say this, then I say, ‘Namrood was not as foolish as you. If he said this, then Hadhrat Ibraaheem _ would not have delayed. He would have immediately lifted his hands saying that O Rabb, bring the sun from the west tomorrow.’ ALLAAH would have brought it what is difficult for ALLAAH. But he knew that he does not bring the sun from the east and if I ask him to bring it from the west, then he will make Du’aa’ and the sun will definitely come out from the west. Those opposed to the Ambiyaa’ had conviction that they were truthful but yet they rejected. Namrood understood everything in his heart but he

rejected with the tongue. He was not so foolish to say something like that.

Two incidents related to the incident of Namrood

In Surah Baqarah, where this story is mentioned, after that, in two verses, ALLAAH explained two incidents. One is that of a pious person of the Bani Israa'eel. ALLAAH kept him asleep for 100 years. Then after 100 years, ALLAAH woke him up and brought his dead donkey back to life too. The second incident is the one of Hadhrat Ibraaheem _ in which he asked ALLAAH j, for the contentment of his heart, that My Rabb, how do you resurrect the dead? ALLAAH brought four birds back to life and showed that I shall bring them back to life like this. In both these incidents, ALLAAH gave the example of bringing back to life, that Namrood is so foolish that he does not understand the reality of giving life.

Giving life is not overlooking the person regarding whom a death sentence was given. The life we gave to the pious person of the Bani Israa'eel and his donkey; that is giving life. Similarly, we gave life to the birds for Hadhrat Ibraaheem _, that is giving life.

Why did Namrood throw Hadhrat Ibraaheem _ in the fire?

Anyway, he did not have a reply to the talk of Hadhrat Ibraaheem _. He was astounded. The cat cannot take the iron from the dog, so it gets angry. In anger, the king said, 'O Ibraaheem, I do not believe what you say and you say that the one who does not believe what you say will go to hell and the person who believes will go to paradise. Look, I shall throw you into hell and I shall go to paradise myself.' Subsequently,

he began doing two things at the same time. He began making a paradise.

Secondly, he began gathering firewood to burn Hadhrat Ibraaheem _. **This wood was not five or ten bundles. The historian's write that for six months,** firewood was collected from the entire country, then it was lit and Hadhrat Ibraaheem _ was thrown into it.

The question is that five or ten bundles are sufficient to burn a person. What was the need to gather so much firewood? Gathering so much firewood and lighting it, the king thought that he has prepared hell and he threatened to throw Hadhrat Ibraaheem _ into it, and he did throw him but ALLAAH gave the command to the fire that become cool. Subsequently, the fire became cool for him and his plan of throwing Hadhrat Ibraaheem _ into hell failed.

And in reply to the talk of Hadhrat Ibraaheem _, that the one who believes will go to Jannah, **he prepared a paradise in this world. When it was prepared, then the king stipulated a date to go inside. Before the day came, it was the doing of ALLAAH that a mosquito went into the nose of the king and it went into his brain.** It began to eat his brain. His head began paining and he delayed the program of entering his paradise. The mosquito ate his brain and his health-worsened daily. First he would get relief by massage of the head. Now he did not get relief even by hitting his head. They then hit his head using a shoe. **One day, a person lifted a stone, flung it on his head and he died and his paradise was left.**

He did not a chance to have even one look – and this completed his regret - and the hell that was made for Hadhrat Ibraaheem _, it became paradise, cool and peaceful.

Why did the fire not burn Hadhrat Ibraaheem?

How many servants of ALLAAH are there who were thrown into fire and the fire burned them all? It did not leave any. But, the fire did not burn Hadhrat Ibraaheem _. This was a face-off between the person calling to ALLAAH and the enemy of ALLAAH. The decision of truth and falsehood was to come before the entire country. If the fire burnt Hadhrat Ibraaheem _, then the entire country would have been deceived. Therefore, the fire did not burn Hadhrat Ibraaheem _ so that his truthfulness and the falsehood of the king could be brought before the eyes of the entire country. After this too, whoever did not believe, they were astounded. They were responsible themselves. However, everyone understood that Hadhrat Ibraaheem _ is on the truth that such a huge fire did not even burn a single hair of his.

وآخر دعوانا ان الحمد لله رب العالمين

Rulings

Saying Aameen when Surah Faatiha is completed

There is a mistake amongst people which should be corrected. Whenever Surah Faatiha is recited, everyone should say Aameen. I recited Surah Faatiha now and no one said Aameen. This is a general error and must be addressed.

Sometimes children finish the memorizing of the Qur'aan. They complete the Qur'aan and recite Surah Faatiha; then they read the beginning of Surah Baqarah. When they recite Surah Faatiha, then no one says Aameen. The child reciting also does not say Aameen. Yes, sometimes he does recite, when he is taught. However, no one from the gathering says Aameen because they have not been told, **whenever Surah Faatiha is recited, then when it is completed, then the recite and the listeners should all say Aameen.**

Giving testimony with the testimony of the Khateeb

Similarly, there is another error. When I recited the khutbah, and I said, 'I testify that there is no deity but ALLAAH' then all of you remained silent. You did not give the testimony. This is not correct. In Azaan, everyone gives testimony. When the Muezzin calls out, 'I testify that there is no deity but ALLAAH' then the listener says, 'I testify that there is no deity but ALLAAH.' On other occasions, no one says it, whereas it should be said on other occasions too. There are two ways of answering; one is detailed and the other is short. **Repeating the entire sentence is the detailed answer and saying, 'and I also' is the short reply.** This is also sufficient.

Anyway, every person should say the testimony with the lecturer, then there is a lengthy testimony and a short one.

Whoever wants to say the long one, they can and whoever wants to give the short reply, he can. On the day of Jumu’ah, the Azaan is called out in front of the Khateeb. Rasulullaah would be seated on the pulpit **when the Azaan would be called out and the Muezzin would say, ‘I testify that there is no deity but ALLAAH’ and He would give the reply, ‘and I too.’** This is a short reply. If testimony is given in this way, then too it is sufficient.

Reciting the compensation after every gathering

Similarly, there is another error. There is a Du’aa’ mentioned in the Hadith called ‘compensation for a gathering’. Whatever useless talk happened in the gathering, if this Du’aa’ is read at the end of the gathering, then all the shortcomings will be forgiven. However, this Du’aa’ has been left specific to only one gathering. When the books of virtues are read, then the people in the gathering read the Du’aa’ upon completion. It is correct, whereas no useless talk occurred in that gathering. Where it should be read, there it is not read. The original place of this Du’aa’ is the gathering in which some useless talk was spoken. At the end of such a gathering, a Du’aa’ should be read. ‘Pure are You, O ALLAAH, and Your praises. I testify that there is no deity but You. I seek forgiveness and I repent to You.’

This is the compensation for the gathering and every person should recite it at the end of a gathering, through it, all useless talk will be forgiven.

The Nabi is also sent to his own self

Just as the Nabi is sent to the Ummah, he is also sent to his own self. Just as five Salaah are obligatory on the ummah, they are also obligatory on Rasulullaah . Fasting is obligatory on

the ummah and it is also obligatory on Rasulullaah . Hajj is obligatory on the ummah and it is also obligatory on Rasulullaah . It is necessary for the ummah to testify to Tauheed and it is also necessary for Rasulullaah to testify to Tauheed. It is necessary for the ummah to testify that Rasulullaah is the Rasul of ALLAAH and it is also necessary for Rasulullaah himself to testify that he is the Rasul of ALLAAH. Subsequently, he used to reply that I testify that Muhammad is the Rasul of ALLAAH.

The two standings of the Nabi

There are two standings of the Nabi; one is being the representative of ALLAAH and the second is being the servant of ALLAAH. Whatever laws come from ALLAAH, they come for the servants of ALLAAH and the Ambiyaa' and Rasuls are also the servants of ALLAAH. So, whatever laws the Ambiyaa' bring to the servants, those laws apply to the Nabi, in his standing of being a servant of ALLAAH. It could be that there are some laws extra for the Nabi but it cannot be that the laws that exist for the ummah, it does not apply to the Nabi.

It is more virtuous to say Aameen softly

It is necessary to know that at the end of Surah Faatiha, the Aameen that is said, it is more virtuous to recite it softly. If it is said audible, then it is permissible, but it is more virtuous to recite it softly. In all places it is most virtuous. Wherever Aameen is said, it should be said softly. According to Imam Abu Hanifah ↦, just as Aameen is said softly in Salaah at the end of Surah Faatiha, in the same way, it is most virtuous to say Aameen softly at every place.

However, in this, people also make a mistake. Sometimes, in Salaah, Qunut e Naazilah is recited, especially in Fajr. At that time, you will see that the Hanafis also recite Aameen

loudly. When they recite Aameen loudly in Qunut e Naazilah, then why do they not recite it aloud in Surah Faatiha? Aameen is always said softly. **Aameen is Du'aa' and in Du'aa' it is necessary to make it softly.**

Similarly, when Du'aa' is made in a gathering, then the entire gathering says Aameen. **At the end of the Tableeghi Jalsa there is Du'aa', then people say Aameen so loudly that a person is deafened, this is also not correct.** It is most virtuous to say Aameen softly and it is most virtuous to say it softly in all places.

The limit of loud qira'ah

There are two forms of qira'ah in Salaah; loud and soft. The minimum limit of soft qira'ah is that the letters should be pronounced properly, i.e. the tongue should move. The makhaarij should be touched and the letters must be pronounced. However, no sound should be created. **The maximum limit is that a person should hear himself. The definition of loud qira'ah is that another person should hear. The person on the right should hear, the person on the left should hear.** This is the minimum level of loud qira'ah; there is no level lower than this. In the loud salaah, if a person recites softer than this, then Sajdah Sahwa will become compulsory because it is not called loud.

There is no limit of the maximum in loud recitation. In fact, 'the worst of sounds is definitely the sound of a donkey.' Therefore, it is not correct to recite so loud, beyond limit.

Some people perform Salaah and their lips do not move. Reciting in this way, i.e. reciting in the heart; will not fulfil the Salaah because the lips do not move. It means that the tongue does not move. If the tongue moves, then the lips will definitely move and if a person has a shar'i beard, then it will also move. Some people recite the tasbeehaat and Takbeer of

ruku' and Sajdah so loud that the person on the right and left can hear and their Salaah is disturbed. This is also incorrect. It is Sunnah to recite these Azkaar softly. Therefore, they should not be recited so loud that the person on the right and left can hear.

What is the shar'i beard?

Some people keep fashion beards and they understand that we are practicing on the command of ALLAAH, whereas they are not fulfilling the command of ALLAAH, they are infatuated by fashion.

What is the shar'i beard? The Hadith states that once some students asked Hadhrat Ammaar bin Yaasir ؓ, "Is there qira'ah in Zuhr and Asr?" Hadhrat Ammaar ؓ replied, "Yes." The students asked, "How do you know that there is recitation in them?" Hadhrat ؓ replied, "Rasulullaah ﷺ would recite and his beard would shake. From this we knew that he is reciting." From experience you will see which beard shakes. The beard that is a shar'i beard will shake; the fashion beard will not shake. However, this fashion beard is better than having no beard at all, but it is not a shar'i beard. If a person wants to keep it, then he should fulfill the demand of the shari'ah. There is a person who does not want to keep it. ALLAAH did not give him the ability but there is another person who keeps a beard so he should keep it properly.

Once he has taken up the courage to keep it, then he should just increase it. Some people say that the beard is not mentioned in the Qur'aan. Is it necessary for every ruling to be mentioned in the Qur'aan? If this was the case, then what was the need for Hadith? What was the need for fiqh? My brothers, know that there are three sources of the shari'ah. Qur'aan, Sunnat-(Hadith) and Fiqh. The Qur'aan is the original source; it has the status of the primary text. The Sunnat-(Ahadith)

explain it and fiqh is the summary of both. If something is in one of the three, then it is something firm. It is not necessary that it be in all.

Despite this, the beard is mentioned in the Qur'aan. In Surah TaaHaa, verse 94, Hadhrat Haaroon _ says to his brother Hadhrat Moosa _, 'Brother, do not catch my beard.' From this we learn that the beard of Hadhrat Haaroon _ was so big that it could be held. A fashion beard cannot be held in the fist, so how can it be a shar'i beard?

It is not permissible to make masah on cotton socks

According to all four Imams, it is not permissible to make Masah on cotton socks. If a person makes Masah on them, Wudhoo will not be done and the Salaah will not be done. According to the Shi'as, they do not even wash the feet. They make Masah on the feet. According to them, two limbs are washed, the face and hands and two limbs are made Masah upon, the head and the feet. A new sect has come about today, those who call themselves Salafi. According to them, it is permissible to make Masah on cotton and nylon socks. In reality, these people are Ghayr Muqallid. And all four Imams state that it is permissible to make Masah on the Khuffayn, or on socks like the Khuffayn.

In the time of Rasulullaah , the Khuffayn used to be made of leather and such socks are used today as well. The word Jaurab comes from Persian. The original word is Gorpa, i.e. grave of the foot. In the time of Rasulullaah , there used to be Jaurab, it was like the Khuffayn. **So, if three conditions are found in the Jaurab, then Masah on them will be permissible, otherwise not. One is that it should stand on the shin due to its thickness. Secondly, a person can wear them without shoes or sandals and walk for 3 miles without**

tearing. Thirdly, if water falls on them, then the water will not go inside.

In whichever Jaurab these conditions are found, Masah on them will be permissible. In the common day cotton and nylon socks, these conditions are not found so Masah on them will not be permissible. If someone does make Masah on them, the Wudhoo will not be permissible.

The salaah performed behind those who make masah on cotton socks is not done

The rulings pertaining to Salaah and Tahaarat or those that deal with the validity of Salaah, if the Muqtadi knows that the Imam has done such an action which breaks Wudhoo, then the Salaah of the Muqtadi behind that Imaam will not be done. The person who does not know, his Salaah will be done. For example, there is a Hanafi. He touched his wife after performing Wudhoo. A Shafi'i personally saw this that the Imaam touched his wife after performing Wudhoo and without renewing his Wudhoo, he stood up to perform Salaah. So, the Salaah of the shafi'i Muqtadi will not be valid behind that Imaam. This is because according to the belief of the Muqtadi, the Wudhoo of the Imaam is not valid and when this is so, then how can his Salaah behind such an Imaam be valid?

Second example, the nose of a shafi'i bleeds and he led the Salaah without repeating his Wudhoo, and a Hanafi personally saw this. Now, the Salaah of the Hanafi will not be correct behind this shafi'i. This is because in the belief of the Muqtadi, the Imaam does not have Wudhoo. Similarly, if a Salafi makes Masah on nylon socks and then performs the Salaah, then whoever saw him making Masah, his Salaah will not be done. This is not a ruling of Taqleed; it is a ruling of belief. When,

according to the belief of the Muqtadi, the Imaam does not have Wudhoo, then the Salaah behind him will not be done.

There is an incident of Hadhrat Thanwi ↦ that he performed Zuhr behind an Ahl e Hadith Imam in Kanpur. When the time of Asr came, the Imaam performed Wudhoo and he made Masah on cotton socks. Seeing this, Hadhrat Thanwi ↦ repeated the Zuhr Salaah because when he made the Masah at the time of Asr, then possibly he could have made Masah at the time of Zuhr.

Tawassul in du'a is permissible, not compulsory

In three things Tawassul is made; upon 2 there is consensus and in 1 there is difference of opinion;

One is that a person makes **Tawassul through his good deeds** like he completed the Qur'aan; this is a good deed. Now, if someone makes Tawassul and says, O ALLAAH, I completed Your speech, through the waseela of it, i.e. through its blessings, accept my Du'aa'. **Then this Tawassul is permissible by consensus.**

Secondly, Tawassul through a living pious person, like there is a pious person and now a person makes Du'aa' that O ALLAAH, this is Your pious servant, through his Waseela, i.e. through his blessings, accept my Du'aa', then **this is also permissible by concensus.**

Thirdly, making Tawssul through a pious person that has passed away. The pious servants of ALLAAH that have left the world, and it is certain that he left the world with Imaan, like our master left the world. He was definitely a pious servant of ALLAAH. Now, if someone makes Du'aa' that O ALLAAH, through the Waseela of Rasulullaah , i.e.

through his blessings, accept my Du’aa’, then this Tawassul is not permissible according to the Najdis and the Ghayr Muqallids. **According to all the followers of the four Imams it is permissible. Although such Tawassul is permissible, it is not compulsory. At the same time, it is not Haraam.**

The Najdis and the Ghayr Muqallids say that it is Haraam. They say that there is a narration in Bukhari that in the time of Hadhrat Umar there was drought. Hadhrat Umar led the Istisqaa Salaah. After the Salaah, Hadhrat Umar said, “O ALLAAH, as long as your Rasul was alive in the world, we used to make Tawassul through him. Now, Rasulullaah is not in the world. This is the uncle of Rasulullaah , Hadhrat Abbaas , present amongst us. We make Tawassul through him that You send rain. (Bukhari 1010)

These people say that if it was permissible to make Tawassul through a pious person after he passed away, then why did Hadhrat Umar not make Tawassul through Rasulullaah ? Why did he make Tawassul through Hadhrat Abbaas ? He was alive. From this we learn that it is not permissible to make Tawassul through a dead person, Tawassul can only be made through a living pious person.

The followers of the four Imams say that this narration of Bukhari is short. The entire narration appears in Umdatul Qaari, the commentary of Sahih Bukhari. It states that Hadhrat Umar said, “O ALLAAH, as long as Rasulullaah was alive in the world, Rasulullaah would make Du’aa’ and You would send rain. Now Rasulullaah has not remained, but the uncle of Rasulullaah is amongst us. We ask him to make Du’aa’.” Then Hadhrat Abbaas said, “Come and make Du’aa’.” Hadhrat Umar moved back and Hadhrat Abbaas made Du’aa’ and the congregation said Aameen. On this occasion,

Hadhrat Abbaas ↔ made Du'aa' and this Du'aa' is mentioned in Umdatul Qaari.

From this narration we learn that here Tawassul is in the meaning of asking to make Du'aa' and it is quite apparent that when Rasulullaah was not in the world, then how could Rasulullaah be asked to make Du'aa'? Today as well, on such occasions in gatherings, the most pious person is requested to make Du'aa' and the people say Aameen.

It is a point to think about that it is permissible by consensus to make Tawassul with a living pious person when he can go astray at any time. Hadhrat Ibn Mas'ud ↔ says, 'A living person can be caught by deviation at any time.' i.e. he can go astray at any time. When it is permissible to make Tawassul through him, then with the person who definitely passed away with Imaan, like Rasulullaah , how can it not be permissible to make Tawassul through him? **However, it should be remembered that Tawassul is only permissible; it is not compulsory, obligatory, or preferred.** Therefore, it is not such an important ruling. Generally, people do not make Tawassul. On a special occasion they will make Tawassul.

However, Allamah Ibn Taymiyyah discussed this ruling because the innovaters say that Tawassul is obligatory. According to them, the Du'aa' will not be accepted without the Tawassul of the pious. Therefore, Allamah Ibn Taymiyyah is harsh in his stance and he said that Tawassul through Rasulullaah is impermissible. This was as a result of harshness in his nature.

The worship of the 15th of Sha'baan

There are four things authentic regarding the 15th of Sha'baan;

Firstly, during this night, however much ability ALLAAH grants a person, he should worship ALLAAH individually at home. However, we have made this night a night of crowds. We gather in the Masaajid and the graveyards, people eat and drink and make a noise. This is all wrong. There is no reality to it. During this night, a person should perform optional worship and it is not necessary to perform throughout the night. However much ability ALLAAH gives, a person should perform at home. This is an individual action, not a collective action.

Secondly; one should fast the next day, this is Mustahab.

Thirdly, during this night, a person should make Du'aa' for himself, for the deceased and for entire ummah, Du'aa' of forgiveness. **It is not necessary to go to the graveyard for this.** On this night, Rasulullaah definitely went to the graveyard, but he went quietly. Hadhrat Ayesha radhiyALLAAHu anha coindcidentally came to know. **Also, Rasulullaah did not command the ummah to go the graveyard.** Therefore, all the show that takes place by us is wrong.

Fourthly, the two people between whom there is an argument and difference of opinion, they should clear up their affairs on this night. If they do not clear their matters and reconcile, then they will not be forgiven.

These four things are proven in this night from weak Ahadith. And weak AHadith are not considered when there are authentic AHadith in front of them. Weak Ahadith are not taken in preference over authentic Ahadith. **However, if there is only a weak Hadith regarding a matter, and there is no authentic Hadith, then the weak Hadith will be taken.** There is not only one ruling like this, but many which are mentioned in weak Ahadith and rulings are proven from weak Ahadith, like there are eleven narrations of Salat ut Tasbeeh

and all are weak but from the era of the pious predecessors, there is a practice of Salaat ut Tasbeeh.

A practice of Waajib or Sunnah status cannot be proven from weak Ahadith. An action that has the status of Mustahab can be proven. So, Salat ut Tasbeeh is Mustahab. Similarly, regarding the 15th of Sha'baan, the narrations regarding them, they are weak, but the actions proven have the status of Mustahab. So, the actions mentioned in the Ahadith will be Mustahab. It is not correct to say that the night of Bara'ah and its actions and virtues are totally baseless. **However, the verse of Surah Dukhaan, 'indeed we revealed it in a blessed night' does not refer to the night of Bara'ah. It refers to the night of Qadr because the Qur'aan was revealed in the night of Qadr.**

Speaking in the Masjid causes good deeds to be lost

One brother asked that some people make groups and speak in one corner of the Masjid and they speak loudly, how is this? What is the ruling?

Answer: In one Hadith, Rasulullaah said that speaking worldly affairs in the Masjid causes good deeds to be destroyed just like fire eats dry grass. Just a spark is flung on dry grass and it burns quickly and in a moment, it is ash. Similarly, speaking worldly affairs in the Masjid causes good deeds to be destroyed. It is said in Urdu, 'a person came to earn reward in the Masjid, he did not get anything, whatever balance he had, that was also lost.' In another Hadith, Rasulullaah said, "Just as there is noise in the market, do not make noise like this in the Masjid.

However, here (in America) there is force, every person here is locked in his home, they do not meet each other. For

three Salaah times, a person is at his job, he comes for one Salaah. Therefore, he speaks the talk of 24 hours. This is the worry of these countries. That is why it is necessary to make such a system that the snake it hit and the stick does not break.

The people of England have made such a system. There is no system like this in Canada. The people of England made a system that the specific place of the Masjid where Salaah is performed, they separated it. They left a space outside, which is not part of the Masjid. After Salaah, the Salaah area is closed. People talk in the passage. In this way, there is no disrespect to the Masjid. If you make such an arrangement, then the matter will be solved.

There are two separate compulsions in the beard

It is compulsory to keep the beard and it is compulsory to keep it a length of a fist. These are two separate compulsions. One person does not keep a beard at all. He leaves out both compulsions. Another person keeps a small beard. He practiced on one compulsion that he kept the beard and he left the other. It is also compulsory to keep a beard that is a fist long. **It is Sunnah to trim the beard that grows beyond a fist.** In the beard, keeping the fist length is Sunnah. The Ghayr Muqallideen go against this Sunnah, they leave the beard to grow as much as possible; they do not cut beyond a fist. This action of theirs is against the Sunnah of Rasulullaah .

It is not necessary for every ruling to be in the Qur’aan

One person asks that the beard is mentioned in the Hadith but is the beard also mentioned in the Qur’aan?

Answer: it is not necessary for every ruling to be mentioned in the Qur'aan. There are 2 Rak'ats of Fajr. Tell me, where is it in the Qur'aan? Zuhr, Asr and Esha have four Rak'ats, tell me, where is it in the Qur'aan? Maghrib has three Rak'ats, where is it in the Qur'aan? The Qur'aan only states that be punctual on Salaah. Establish it and perform five times Salaah. The details are in the Ahadith. What are the obligatory actions in Salaah? What are the compulsory actions? What are the Sunan. Mustahab and etiquettes of Salaah? On account of what things is the Salaah nullified? What things are disliked in Salaah? All these details are in the Ahadith. It is not necessary for every ruling to be in the Qur'aan.

There are three sources of the Shari'ah; the Qur'aan, Sunnat-Hadith and ijmaa'. Deen is based on the three. If a ruling is proven from one of the three, then it is sufficient. It is not correct to ask for the proof of everything from the Qur'aan.

Mention of the beard in the Qur'aan

The beard is mentioned in the Qur'aan. When Hadhrat Musa _ went to Mount Toor, then the Bani Israa'eel that were left behind went astray. They began worshipping an idol. Hadhrat Haaroon _ tried to stop them from this but they did not stop. When Hadhrat Musa _ returned from Mount Toor, and found his nation in deviation, then he took his brother Hadhrat Haaroon _ to task. He thought that Hadhrat Haaroon _ did not take care of the people and that is why they went astray. He caught the beard of Hadhrat Haaroon _ and on this Hadhrat Haaroon _ said, 'do not catch my beard or the hair of my head.' For their expediency, I adopted silence. From this we learn that the beard of Hadhrat Haaroon _ was so big that Hadhrat Moosa _ could catch it and hold it. It is quite apparent that a small facial beard cannot be caught. So, the beard is mentioned in the Qur'aan and a long beard is mentioned.

Hadhrat Haaroon ‗ had a long beard and from the Hadith of Hadhrat Ammaar ↔ we come to know that the beard of Rasulullaah was also long. Hadhrat Ammaar ↔ was asked, ‘Would Rasulullaah recite in Zuhr and Asr?’ Hadhrat Ammaar ↔ replied, ‘Yes, he would recite.’ And this was known in this way that his beard would shake. It is quite apparent that a long beard will shake. A small facial beard will not.

It is Haraam to give difficulty to Muslims

Elders and brothers, before I explain these verses, understand two things;

Firstly, it is from etiquette that if someone wants to sit openly, then he should go forward and sit. He should not go backwards and sit. By going backwards, the face of the person at the back will touch his back and it is possible that he does not like this. Every Muslim should consider that he should not give the next Muslim any difficulty whatsoever. Therefore, if he wants to sit openly, then he should go forward and sit. In this way, your face will be to the back of someone and this is up to you.

Secondly, one person said that a friend snores very loudly during I’tikaaf, like a helicopter is hovering. Because of this, other people cannot sleep. Such a person should not sit in I’tikaaf.

I shall give an example, you people see, I stay the entire month in this Masjid. I do not even go to the house of anyone to eat. So, instead of staying in a room, if I stay in the Masjid with the intention of I’tikaaf, then what worry do I have? Nothing. However, I do not do this. I do not spend the last ten days in I’tikaaf as well because I learnt the Qur’aan at a late age. Therefore, I have to recite at night and in order to learn, I have to recite aloud. If I read softly, I will not remember. Now,

if I sit in I’tikaaf and I recite the entire night, then when will the people sleep? Out of thought for them, I do not sit in I’tikaaf. Similarly, every person should try that he should not give anyone difficulty due to his actions because I’tikaaf is Sunnah Mu’akkadah and it is Haraam to give difficulty to any person. Therefore, whoever has this sickness, he should not sit in I’tikaaf but now that he has sat, the solution is that he should lie on his back, he should lie on his side and he should emphasize to those around him that if I lie on my back, then wake me up.

By lying on ones side, the snoring will stop automatically.

The meaning of the Hadith, ‘recite and ascend’

Hadith; in Jannah it will be said to the dweller of Jannah that recite and ascend. **This Hadith is not only for the Haafiz. This will be said to every person who recited the Qur’aan because the words of the Hadith are, ‘it will be said to the recite of the Qur’aan.’** Not the Haafiz of the Qur’aan. Recite of the Qur’aan is mentioned. In one narration it is said that ‘the person of the Qur’aan’, whether the person recited looking inside or he recited from memory, it will be said, ‘recite and ascend’.

The recite of the Qur’aan and the person of the Qur’aan is the person who has special interest in the Qur’aan, he who recites the Qur’aan abundantly; he has an interest in the Qur’aan. Some Muslims have a special interest in certain good deeds; some have for optional Salaah, they are people of Salaah, some have for charity, they are people of charity, some have for optional fasting, for them will be the door of Jannah of Rayyaan, some have for hajj, some have for dhikr, similarly, he who has interest in the recitation of the Qur’aan, he is a person of the Qur’aan. It will be said to him, ‘recite and ascend.’

People understand that a person will ascend stairs, he will not ascend stairs; he will ascend in status, reward, and knowledge. The strangeness of the Qur’aan will not finish. In Jannah, a person will recite the Qur’aan and its strange aspects will open up until he will reach the last verse, and there is no last verse of the Qur’aan. The Qur’aan is circular. In whichever gathering it is completed, it is started again. Therefore there is no end. So, a person will continue reciting till eternity and he will increase in status and knowledge.

Every creation mentions the purity of ALLAAH

ALLAAH says in Surah Bani Israa’eel, the seven heavens and the earth and all that is in them glorify ALLAAH.’ ‘There is nothing in the universe except that it mentions the praises of ALLAAH.’ ‘But you do not understand their Tasbeeh.’ Their language is one and your language is something else. On account of different languages, you cannot understand their Tasbeeh, but they make Tasbeeh.

The meaning of Tasbeeh is to mention the purity, i.e. to state that ALLAAH is pure from faults and shortcomings. The meaning of Tahmeed is to mention the qualities of goodness, i.e. to prove all perfection for ALLAAH; this is called Tasbeeh and Tahmeed.

So, every creation makes Tahmeed and Tasbeeh of ALLAAH, but we do not understand it. Their language is one and our language is something else. Therefore, their speech is like a continuous sound to us. Man cannot understand another man’s speech; the Urdu speaking person cannot understand what the person speaking Persian says. The Persian speaking person does not understand the person speaking Arabic. It seems like a continuous sound to them. In reality, every language is like a continuous sound. Then, people broke it up

and made terminology. In this way, languages came about. So, whichever language we do not know, if it is spoken before us, then it seems like a continuous sound. The person who knows the terminology of that language will understand. On all four sides of a river there are frogs croaking and it becomes a strange sight. We think that it is a continuous sound, whereas they make the Tasbeeh of ALLAAH. We do not understand, that is why we do not know their language. Hadhrat Sulayman _ knew the language of the animals. Subsequently, he understood the language of the animals. One ant commanded another ant and Hadhrat Sulaymaan _ understood. If there was no language amongst animals, then how did Hadhrat Sulayman _ understand?

From this we learn that all animals have language and it can be understood. It could be known what the animal says. Animals of the same type can understand each other's calls. They make the Tasbeeh and praise ALLAAH. This is the purport of the verse.

It is also understood from the verse that sent the light of guidance to every part of the universe, including the animals. Therefore, they praise ALLAAH and mention His Hamd. The one who got the light of guidance will mention the purity and praises of ALLAAH. The disbelievers do not mention the purity of ALLAAH, nor do they mention His greatness, because they did not get the light of guidance. How can they make Tasbeeh and Tahmeed. With the grace of ALLAAH, we make the Tasbeeh and Tahmeed of ALLAAH because we recognize ALLAAH, ALLAAH granted us the light of guidance.

Every atom in the universe prostrates before ALLAAH

In Surah Hajj, the verse of prostration in the second Ruku, I did not read it, only translate, a Sajdah will not become compulsory by reading the translation of the verse or hearing the translation. The Sajdah will become compulsory when reading the verse or by listening to the verse. ALLAAH j says, ‘everything in the heavens prostrates to ALLAAH, and everything in the earth, and the sun, and the moon, and the stars, and the mountains and trees and cattle.’ ‘And many people’ ‘and among people there are many upon whom the punishment has been proven, i.e. they do not prostrate before ALLAAH.’

A division amongst people has been mentioned, some prostrate before ALLAAH and mention Tasbeeh and Tahmeed and some do not prostrate or recite Tasbeeh and Tahmeed. The same is the condition with the Jinnaat. Some of them make the Tasbeeh, Tahmeed and prostrate to ALLAAH and some do not. However, besides man and jinn; there are thousands of creations that do not have this division. All those creations mention the Tasbeeh and Tahmeed of ALLAAH and they prostrate to ALLAAH.

Prostration is specific for ALLAAH

Sajdah is the highest level of lowering ones self and it is specific with ALLAAH. It is not permissible to prostrate before anyone but ALLAAH. There are four Arkaan in Salaah. The first Rukn is Qiyaam, i.e. standing straight before ALLAAH. This is worship but this is not specific with ALLAAH. A student will stand respectfully in front of his teacher, a servant will stand respectfully in front of his master, whereas Qiyaam/standing is a Rukn of Salaah and it is worship. However, this worship is not specific with ALLAAH.

Similarly, there is a Rukn of Salaah called Qa'dah (sitting), i.e. to sit respectfully in front of someone.

This is also worship, but this is also not specific with ALLAAH. A student will sit in front of his teacher respectfully.

There are two Rukn of Salaah that are specific to ALLAAH, one is Ruku and the other is Sajdah. In Ruku, a person bends and it is not permissible to bend in front of anyone but ALLAAH. However, Ruku is not complete bending. It is halfway. Therefore, there is no harshness in it. **Some people bend when greeting the scholars. We explain to them that this is not correct.** When greeting, a person should stand straight, he should not bend. However, if someone bends, then the ruling of polytheism will not be given, but the person will be taught that the head of a believer is not lowered before anyone but ALLAAH. Sajdah is the highest level to which a person lowers himself; therefore it is specific with ALLAAH. It is not permissible to make Sajdah to anyone but ALLAAH. If someone makes Sajdah to someone other than ALLAAH, then we will call this polytheism.

In the era of the Moghul kings, people would prostrate before the kings. Today also, many ignorant Muslims make Sajdah to graves. **If they make Sajdah with the intention of worship, then the person is a polytheist and a disbeliever. If a person made Sajdah out of honour, then this action is polytheistic, a great sin, but the person will not be called a polytheist or disbeliever.**

The Sajdah of humans and other creation is not the same. The Sajdah of each is different. The Sajdah of different humans is different. The Sajdah of a healthy person is different and a sick person's Sajdah is different. If a person is healthy, then his Sajdah is that the top part of his body is lowered to the level of the feet. If it is difficult for a person is sick, he cannot make

Sajdah like that, then indication with his head will be Sajdah. Similarly, the Sajdah of every creation is different, that which is suited for them. However, just as we do not understand their language, we do not understand their Tasbeeh and Tahmeed, similarly, we do not understand their Sajdah. However, in the Qur'aan, ALLAAH says that the entire creation prostrates to Him and they are engaged in Tasbeeh and Tahmeed. There is no creation that is deprived of the light of guidance; only some of the responsible creation has been deprived of the light of guidance.

Beneficial points
Knowledge will come by studying, not by sitting

He said to a group of students in Britain;

Students study less in Madrasah, they just sit/remain, whereas they come to learn knowledge, they have not come to sit. If they are forced to learn, they learn. However, when they do not want something from the heart, then what is the benefit of saying? They students that are in the Hifz class, they also do not sit with their own desire. If they get off time, they immediately run. They do Hifz because their parents want them to become Haafiz, they want to wear a crown in the Aakhirat, they do not let them stay at home and the teacher is strict. So 90 % of children do Hifz, from 100% of children, 90% become Haafiz.

Then, when the child becomes Haafiz, and the father is at peace, then the child stops reading the Qur'aan. Whoever does Hifz out of his desire, he appreciates this bounty; he always recites the Qur'aan.

Then the father wants that his son becomes an Aalim so that his end can be good. Now, whether the child's wants to or not,

he sits in the Aalim class. As long as 7 or 8 years do not finish and he does not bring the certificate to show his father, his father does not let him come home. Because the student has come of age, the teacher is not strict and if by chance the law of the country is in favour of the child, then the teacher cannot lift his eyes and look at the student. Therefore, he remains sitting in the Madrasah. Whether he studies or not, whether he knows his work or not, he gets sick and remains, the teacher can never be strict.

The student that studies for himself; his condition is different. When he leaves his country, he does not even turn around and look back. He completes his objective and returns home, even if 10 years pass. This was the condition of students of before, and now our students go home four times a year, where will they reach the status of our old students?

The hearts of the teachers are like rivers

One one occasion, he said, 'now our teachers' hearts have become like big rivers. Whether the students write anything on the paper or not, they pass. Students have the misunderstanding. They have the mindset that when I shall pass without effort, then what is the need to study? If I am getting bread, what is the need to farm? The principal also sends him to the next class. In this way, he is destroyed. When one class is wrong, then the effect carries on, he will be worse in the next class and finally the student will be able to do nothing.

Two words have caused harm

Two words are used for those leaving the Madrasah; one is, 'I have completed.' Once a person has understood himself to be complete, then the next stage of study does not come, he does not begin the next stage.

The next word is ‘faadhil’, i.e. the scholar of the time. Now the person does not wait to acquire any perfection. He knows everything, whereas he has only placed his foot in the path of learning. The people in the Arab countries do not use this word. There is no picture of completing and acquiring perfection. They use the word ‘khareej’, i.e. they have come out of Madrasah. He who completed a stage of learning and has entered the next stage. If this becomes our midset too, that we have acquired nothing until now, the ability to acquire knowledge has only come now, then further knowledge will come, then the next stage will be easy, now the person can acquire knowledge through study.

Pictures have an effect

Pictures, whether good or bad, they have an effect. There was a teacher, he would never be absent. One day the students made a plan that we have to make the teacher sick. Subsequently, a student came to him, he began to greet and shake hands and said, ‘Hadhrat, you seem ill today.’ He said, ‘No, nothing happened to me.’ A little while later, a second student came and said the same thing. ‘Hadhrat, today you seem quite hot.’ He replied, ‘Is it so?’ his mind accepted. A little while later, a third student came and said, ‘Hadhrat, today your hand seems hot.’ He said, ‘I am also feeling like this.’ A little while later, a fourth student came and said, ‘Hadhrat, Today your hand is very hot.’ He said, ‘Yes, I have fever.’ In this way, ten students came to him and made the teacher sick and he definitely then got fever.

In summary, good or bad pictures have an effect. Therefore, the students who leave Madrasah, if they feel that my destination is still far, I do not know anything, I have to study a great deal, then they will go to that destination and one day the person will become a real scholar, otherwise whatever he acquired, he will forget in a few days and he will be empty.

Three things are included in the studying of students

If a student wants to learn, then three things are necessary for him; one is that he should make Mutala'ah and go for the lesson. The meaning of Mutala'ah is that he should before the coming lesson read the text at least thrice, whether he understands or not. Then he should also read the marginal notes, even if he does not understand one letter, this is Mutala'ah. Secondly, he should sit in the lesson. He should understand everything. If he understands during the lesson, well and good, otherwise he should consult with the teacher after the lesson. Then too, if he does not understand, he should ask someone else. 'Above every knowledgeable person there is someone with greater knowledge.'

Anyway, he should understand the lesson; he should never go forward without understanding.

Thirdly, he should learn/memorize the past work. The student who does not learn the past work, he has holes in his hands and drinks water. No matter how much water he pours, all will fall down; it will not reach his mouth. Nowadays, the condition of the students is strange. Some come to the class without books, they come and sit, whether they understand or not, they have no concern. When the exam comes, they do not learn the past work. There is no benefit in learning at the exam time. With the objective of exams, the learnt work goes away with the exam. The students that remain; are those who are there with the objective of learning. During my student days, there used to be two exams during the year. First and second term and we would open a week after the exams. We would rest; then get serious. We would stop all play and begin revising our work. Only with repetition is the book learnt, and now, as long as exams do not come, the students do not even lift the book.

In summary, if these three things are part of the study of a student, then he is studying; otherwise he is sitting in Madrasah.

Three things are part of the learning of the scholars

Those who have completed from a Madrasah, they should also study ahead, whether they teach somewhere or not, they should carry on studying. Three things should be part of their study. If these three are found, then they are studying, otherwise they are passing time. Like people in busses, trains, in aeroplanes, they read novels, what do they get after reading? Nothing. They are passing time, this is not reading, this is passing time. Studying is when three things come together, what are they?

First, the topics of a book should not be seen, but the field that the book deals with, the entire field should be seen. Many things are not mentioned in he commentary of the books. Therefore, through commentaries, the book cannot be solved. If every book could be solved through the commentary, then what is the need for new commentaries?

The method of looking a the entire field is that for example, if you are studying the chapter of Khiyaar ur Shart from Qudoori, then it should be studied from Behishti Zewar at the bottom and Shaami until the top, it should be studied until Durr e Mukhtaar and Badaa'i. **This is the method of studying the entire field.** It should not be that a person takes one book and sits and he sees that same book until the end. Then he takes another book. This method is not good for a teacher. If the teacher teaches a number of fields, then he should choose a book of the field he teaches and from the rest of the books, he should study the details. Then, in two or three years, when he has studied the field, he can start another one. Like a person is

teaching Kaafiya, so he should begin the study of Nahwa. He should study the lower Urdu books and the higher Arabic books until Sharh Jaami. This is studying, and he should not study just to teach the details; through teaching knowledge will not come, it will come through study.

Secondly, during study of the field, a person should keep a notebook or separate pages in the book and wherever he comes across valuable information, he should note it in the book or he should write the summary of it. If he will not gather in this way, then his example is that of a monkey who went into a farm. Whenever he sees a beautiful cob, he takes it and places under his arm and he goes forward. He sees another one; he breaks it too. He sees a third and breaks it too. He carries on breaking and placing under his arm. When he leaves the farm, then there is not a single cob under his arm. Similarly, during study of the field, a person will come across many valuable things. If he will not gather, he will forget that where he studied something in a particular book. Nothing will remain in his pan. He will not be able to study the entire field throughout the year. Therefore, if you gathered the valuable information, then the next year when you teach, all that will aid you. **In summary, the second thing in the teaching of the teachers is to gather.**

Thirdly, whatever was studied, a person should ponder over it and take out new conclusions. If this is not done, then a person will not progress in knowledge. Wherever the sciences have reached today, it is as a result of doing this. In every era, the people pondered over the written matter of the past generation and they drew new conclusions and they took the science forward. If we also think over what we studied and ponder, then new points will come out today, time will not be a factor. **In summary, the third thing in teaching of the teachers is to ponder and take out new conclusions.**

By reading the books of four of the senior scholars, even a weak student can become intelligent

Hadhrat Hakeem ul Islaam Maulana Muhammad Tayyib ↦ mentioned something that Hadhrat Shaykh ul Hind ↦ said, 'Four such people of the ummah have passed that if a person will keep a link with their books, then no matter how foolish a person might be, he will become intelligent. These four are; the famous pious person, Imam Akbar Allamah Ibn Arabi ↦, Hadhrat Mujaddid Alf Thani ↦, Muhaddith Dehlawi Hadhrat Shah Waliullaah ↦ and Hadhrat Maulana Muhammad Qaasim Nanotwi ↦.

Many books are published in the Arab countries but no book of Ibn Arabi ↦ is published because they call him a disbeliever and a polytheist. Fifty years ago, there was no book of Ibn Arabi in existence; I saw two books of his in the library of Dar ul Ulum Deoband, Futuhaat Makkiyyah and Fusus ul Hikam. I tried to understand but I could not understand anything. If a teacher taught some part of his books to us, then we would have studied a little, then with that support we could have progressed but his books were not taught. The result was that we got nothing.

Second is Hadhrat Mujaddid Alf Thani ↦. When studying, I did not read any book of his. I got a few small booklets but I could not get his letters. I did not read a book of his too. Later when I got his letters, I studied them.

Third is Hadhrat Shah Waliullaah ↦, we studied his book Al Fauz Al Kabeer. The name of Hadhrat Shah Saheb ↦ would always be on the tongue of our teacher too. Hujjatullaah would also be taught and a few books of his would be sold in the shops.

Fourth is Hadhrat Maulana Muhammad Qaasim Nanotwi ↦. He is a close teacher in era. All his books are found in the shops and they were in Urdu. Therefore, I made them specific for study. I studied Al Fauz al Kabeer and I found such enjoyment that it cannot be imagined. And when I studied a few chapters of Hujjatullaah from Hadhrat Hakeem ul Islaam, then I found so much enjoyment that I decided to study Hadhrat Shah Saheb ↦. Subsequently, I studied Al Fauz ul Kabeer and taught it too and I wrote a commentary of it too in Arabic. **Hujjatullaah remained, I studied Hujjatullaah for 30 years, and when I would get the chance, then I would open the book and read a page or two.** Reading, reading, a time came when ALLAAH solved the entire book, then I wrote the commentary Rahmatullaah al Waasi'ah, all praise is due to ALLAAH for this.

The higher forms of knowledge are six and the tools are not specified

The sciences of the Shari'ah are 6; Qur'aan, Hadith, Fiqh, then in order to understand the Qur'aan, there is Usool of Tafseer, without it the Qur'aan cannot be understood, in order to understand Hadith, there is Usool ul Hadith, without it, you cannot benefit from Hadith, and how to take out Fiqh from the Qur'aan and Hadith, there is Usool ul Fiqh. The study of these 6 is the objective of the Madaaris. For them the Madaaris were established. These six branches of knowledge are known as the higher forms of knowledge.

The rest are the tools, i.e. the means of acquiring knowledge like Sarf, Nahwa and Mantiq – these are tools and a person needs to know maths in order to study Siraaji. So, maths is part of the tools. Then, when a child grows up, then in whichever province he lives, it is necessary for him to know the language. If he lives in an English locality, then English is necessary, if he lives in a Hindi locality, then Hindi is necessary, a Gujarati

locality, then Gujarati will be necessary, because if the person does not know the language of the area, how can he live?

Today, the world has become so small that all the conditions of the world are in front of a person. If the students do not know Geography, then the poor fellow will not be aware of the world. He will not understand where a particular city is, whereas it is next to his country. So, Geography will be part of the knowledge tht are tools. It is also necessary to learn history, without it a person cannot progress. In summary, the list of the sciences that are tools is not specific. According to the need of the time, the list can be longer or shorter.

Then, ALLAAH has given each person separate minds. The minds of every person cannot be the same. 4 books are sufficient for an intelligent student and 6 books for an average student and for a weak student 8 books should be taught, then only will he acquire intelligence. Therefore, the syllabus for the basic sciences is not specific and the time for study will be determined by the intelligence of the students.

Students should have their books

Today, the weakness that has come about in teaching, one of the reasons is that students do not have their own books. A person studied for 8 years but he does not even have one book. Our Madrasah provides for the needs of the students. They give allowance, the give oil, etc. but not books. Today, which student is there who walks around without shoes? Which student walks around naked? Which student is there who puts oil in the lanterns and studies? None. But no student has his own books. I do not say that this allowance must not be given, it must be given, give everything, but give books also. Make them the owners of the books. But put the condition down that the student must attain certain grades, then he will get the books. If he gets lower grades, then he should buy the books himself. Through this, his confidence will be boosted.

But do not put the condition of a very high grade; for example, put the condition of an average grade so that only a few students remained deprived of books. The rest should get the required grade. However, those taking the exam should be wary that they should give the correct grade. If they just dish out grades, then putting the condition has no benefit.

In summary, the Madrasah should give books together with the other allowances. They should not give books only to read, they should make them the owners. When the Madrasah will loan the books, then why should they buy their own books? The result of loaning books is that the students do not have the desire to buy book; they do not have the desire to keep books or to protect them.

Sometimes it is beneficial to give silencing replies

A person asked the question that why are the Salaahs of the day soft and the Salaahs of the night loud? I mentioned the narration of Hadhrat Abu Hurayrah ↔ that the students asked the same thing to Hadhrat Abu Hurayrah ↔ and he gave the reply that whichever Salaah Rasulullaah performed softly, we also performed softly, and whatever Salaah he performed loudly, we also performed loudly.

Upon mentioning this narration, someone asked that why are two Salaahs soft and three loud? Did Hadhrat Abu Hurayrah ↔ know this or not? If he does not know, then I do not have more knowedge than Hadhrat Abu Hurayrah ↔, where will I learn it from? If he knew, then why did he not say? He would have definitely said it, but the level of understanding of the students was not so high that they could have understood. Are you ahead of the students of Hadhrat Abu Hurayrah ↔? You studied in a college, you learnt knowledge of Deen for namesake, and they were students of Deen, they were students

of Hadith, so if I explain, how should I explain? And what will you understand? He was silent. This is a way of silencing someone.

This way the way of Hadhrat Shaykh ul Hind ↦. He would first give a silencing reply; then he would give an explanatory answer. As long as he did not close the windows in the mind of the questioner, he would not turn to the answer. Therefore, he would first give a silencing reply; then he would explain the matter so that the person would listen and think and understand, otherwise, the effort will be in vain.

The blessings of Islaamic Madaaris

He said in a gathering in Ankleshwar (Gujarat);

The existence of Islaamic Madaaris is a great means of protecting Deen. These are the Islaamic forts which are places of protection of Deen. Wherever there are no Islaamic Madaaris, go and see the condition of Islaam in those places. If you see the Deeni condition, then you will understand well the importance of the Madaaris. The condition of Islaam that was in Spain, Tashkent and Samarqand is a picture on the lips of people. In one place in Hidaayah it is stated that in the villages of Uzbekistan, the flags of Islaam would be waving but now there is nothing there. I went to Samarqand and Tashkent. There, they people do not even know how to reply to Salaam but the map of the united Hindustan is different from those countries. This is the blessing of the Islaamic Madaaris. When the English took over those countries, then ALLAAH inspired the hearts of the pious that Madaaris should be established. Now, in this country, this is the form of protection of Islaam. Before this, there was no imagining this form of Madaaris.

The government would establish some institution or a person would personally establish a Madrasah. One person would see to the expense. Now ALLAAH made the mindset of

a Madrasah that belongs to a nation so the Islaamic Madaaris came about. Now there is an increase in the Islaamic Madaaris. You will find the Masaajid being used in various places, Muslims are dressed Islamically, you will find counteless scholars, if there is an attack on Islaam, then people are there to answer, why is this the situation? This is the blessing of the Islaamic Madaaris; these are the forts of protecting Islaam. Therefore, this bounty should be held onto firmly and more people should be motivated. Insha ALLAAH, it will be beneficial for us and ALLAAH forbid, if these Madaaris do not remain, then the condition will be like what was.

The syllabus cannot come into the control of the students

The reality is that the syllabus in the Arabic Madaaris cannot be placed into the control of the students. Taking this matter into account, todays' gathering has been held. In the welcome address, it was mentioned that the ability of the students today is not being made. What is the reason? **It should be known that the ability of a student is made until the fifth year.** Then as the tree was planted, the fruit will come out. If the ability of a student was built, then the student can take knowledge from the walls to come. A weak student can also learn the book from the teacher and understand and if his ability was not made until that time, then the student will suffer in future.

Ibn Hajar Asqalani ↦ also studied Bukhari and it could not make him a scholar. The student will remain as completed and he will do nothing. Subsequently, there is a continuous call that make the students able of something. Change the syllabus of the Madrasah. Include some necessary worldly aspects in the syllabus so that the students can do some work.

However, this is not the solution of the matter. I remember the talk of Hadhrat Allamah Muhammad Ibraaheem Balyawi ↦ (former teacher at Dar ul Ulum Deoband). **Whenever there was talk of changing the syllabus, he would say, “Maulwi Saheb, the beauty of teaching can be attributed to three things. One is the mastery of the field by the teacher. Second is the effort of the student and third is the greatness of the syllabus.** Now the condition is such that nothing can be said to the teachers, it will break their heads and nothing can be said to the students too, they are gone above their elders. No the speechless syllabus remains, the ears are pulled and it is taken this way and that way but the matter is not resolved.”

The syllabus is the third thing. The first thing is that the teachers should have mastery over the field. First the teachers used to be masters of the field, then the students used to have good ability. Now the teachers are incomplete, especially the teachers of the primary classes, which is the stage wherein the ability of the students is made. He has finished now but he has not mastered the field. How can he make the students masters of the field? He teaches the primary books and then forgets them, he does not remember the book himself, how can he bring the field into vogue?

Most of the students do not know how to study. Through the pious intentions of the parents, they send the boy to a Madrasah, then without studying and without learning the books, how can his ability be made? So much has been included in the syllabus until the fifth year and there is so much emphasis on the subject matter that even if the student wants to learn, he cannot learn.

The solution to the problem is that the primary syllabus should be increased from five years to six years. The primary teachers should be experienced. They should have mastery over the field. And the students should be removed from useless activity and they should be made to study. The exams

should be taken every month in the primary years and upon the results, there should be encouragement and warning. Then there can be some hope that the student's ability will be made.

At this point I remember something, in education, it is necessary that things be taken slowly. From the lower stage to the higher stage, success in the true sense is to build up; then a person will be successful. If a student came to a class without ability, then his entire educational life will be spoilt, now he will not understand anything in the classes ahead, nor will he get anything out of making effort.

For example, without gaining good ability in urdu, a student begins to learn Persian or without getting the necessary ability in Persian, a student begins to learn Arabic, then the life of the student will be destroyed, especially the children of those provinces whose mother tongue is not Urdu. It is necessary that they be taught Urdu well. They should be fluent. The child can understand and explain and when dictating, he can write correctly, then he can be taken to Persian. If the student speaks the language, then he can carry on, but if the student does not know Persian well, then he can never be successful in Urdu because in Urdu, the sentence structure is from Persian. So, the students who speak the language, they will naturally understand Urdu. But the students from Maharashtar, Bengal, Aasaam, Tamil Nadu and Karela will not be able to gain ability in Urdu without learning Persian.

Similarly, if a student does not come under control in the first Arabic year, then he will not come under control in the second. The ability will build stage by stage, he will grow and then the student will be successful.

The summary is that there should be seriousness in the teaching of Urdu, Persian, and the first Arabic year until the fifth Arabic year. There should be no joking, then a positive result can be hoped for.

Where can change be made in the syllabus?

The syllabus in the Arabic Madaaris is split into two; the higher knowledge and the knowledge of the tools/means, i.e. one is objective and one takes the student to the objective. Sarf, Nahwa, Insha, Arabic language, Mantiq etc. are the knowledge of the tools/means. Qur’aan, Hadith, Fiqh, Usool ut Tafseer, Usool al Hadith and Usool ul Fiqh are higher forms of knowledge and they are the objective. The syllabus of the knowledge of tools can be changed at any time. It can be changed from better to best. However, it is necessary to know that the books which make the ability of a student, they should not be dropped, **like regarding Mantiq now there is a general feeling that it is an unnecessary science, whereas this science exercises the mind, the mind is sharpened through it.**

If the knife is not sharp, then how can it cut the melon? If you do not like Mantiq, then change the book; that which exercises and strengthens the mind, how can the higher forms of knowledge be understood without it.

There can be no change in the higher forms of knowledge. What will be the substitute for Hidaaya? What will replace Mukhtasar al Ma’aani? What can stand in place of Jalalayn and the Hadith books? However, it is necessary that the ability of the student is made such that he can understand the books. If this ability is not like this, then there will be no benefit in teaching the higher forms of knowledge.

Ilm Kalaam and Islaamic rulings

Now, the person said in introductory address that Sharh Aqaa’id should be taught from the chapter of the punishment of the grave because the subject matter before it cannot be

understood by the students. It is very deep. The students do not understand the discussions of the being and qualities.

My brothers, Ilm Kalaam ends at the punishment of the grave; then the Islaamic rulings begin. They change and teaching them is not teaching Ilm Kalaam. Sharh Aqaa'id deals with Ilm Kalaam. So, if the previous chapters are left, then you have not taught Ilm Kalaam and the objective of keeping Sharh Aqaa'id in the syllabus will be lost.

The detail of it is that Ilm Kalaam refers to the subject of the being and qualities of ALLAAH. Now, the Arabs changed the name from Ilm Kalaam to Ilm ut Tauheed was Sifaat and until now it was called Ilm Kalaam **because the Mu'tazilah were the first ones who brought up the discussion of the qualities of ALLAAH.** They would say that the Qur'aan is created, i.e. this is not the quality of ALLAAH. Imam Ahl us Sunnah Ahmad bin Hanbal ↦ refuted them stating that the Qur'aan is the speech of ALLAAH and it is uncreated. The quality of ALLAAH can never be created; this subject is so long that the name of the entire science became Ilm Kalaam.

Anyway; the matters of the being and qualities of ALLAAH is called Ilm ul Aqaa'id and it is completed at the chapter of the punishment of the grave in Sharh Aqaa'id. Then the laws of Islaam are discussed. In Ilm Kalaam, the objective deals with the beginning and end of the universe. The being and qualities of ALLAAH and the matters of the Aakhirat are discussed, for example, proving ALLAAH, the ruling of Tauheed, the qualities of ALLAAH, the Salbiyyah qualities, the qualities are not the being of ALLAAH Himself nor are they something other than the being of ALLAAH, the discussion of the speech of ALLAAH and included is the speech of ALLAAH, the Qur'aan.

The ruling of looking at ALLAAH, mention of the creation of the actions of man, the conditions of the Barzakh, Jannah

and Jahannam, resurrection, reward and punishment and the signs of Qiyaamat. These are the matters discussed in Ilm Kalaam.

Then, the rulings of Islaam begin. The rulings of Islaam are; the mutual discussion between people of different faiths and different madha-hib and the need for it, the rulings of history, character and civilization that proves its truthfulness and preference. The teachings that Islaam has regarding this are discussed so that the student has foresight and in discussions of knowledge, they can affect others. **From the punishment of the grave, these laws of Islaam are mentioned. The details of this are in a booklet of mines called 'Fikr Islaam ki Tashkeel Jadeed'. This booklet is published in the book 'Islaam Taghayyur Pazeer Dunya me'.**

Anyway, the difficult part of Sharh Aqaa'id is the objective. But without having good ability, the student will not be able to master it and this building of Arabic language is until the fifth year Arabic. After this, the fruit of what was sown will be eaten. The administrators and those responsible in the Madaaris are gathered here. They should turn their attention to this that wherever there is a shortcoming, they should strive to remove it, otherwise this gathering will have no benefit.

By completing the higher years, the harm that was caused cannot be made up

The seniors of the ummah are thinking of the solution for the shortcoming incurred in the Madaaris, that after completing Daurah, a few classes should be opened so that the harm in the ability of the student can be seen to. By specializing in Fiqh, Adab, Tafseer, specializing in Hadeeth, if these classes are held, then the shortcomings in the syllabus can be made up for and these classes have begun in the Madaaris. However, it has been proven from experience that the harm is not made up for.

The example of it is that there is a building of eight stories that has become old. The way of making it firm is not that three more floors are added. The building will become even weaker. The solution is that the building is built all over again or it is renovated.

As long no attention is paid to building the ability of the student, the problem will not be solved.

The work of the Dar ul Ifta

Nowadays, in our country and the surrounding countries there is a huge number of Dar ul Iftaas coming up. In fact, a new Madrasah begins with the Dar ul Iftaa and in order to gain entrance, there is no need for ability. Every person who qualified somewhere can gain acceptance and in a few months he can become a Mufti. They have this good thought that they know everything. People also ask them questions and they become deserving of the title of 'astray and those who deviate others'. However, there is no one making effort to build ability in the students in the Madaaris. These Madrasahs are taken to be small, so the funding asked for is also little. Therefore, every person opens a Daura and Dar ul Iftaa and sits. This way, which is spreading fast, it also seems to be destructive.

The difference between the knowledge of modern classrooms and the Madaaris

In modern day classrooms (universities), the knowledge of sensed things are taught and it is limited. A student learns and graduates and begins work. Then, through experience, there is increase in his knowledge. He does not study anything in future. **In the Madaaris, the knowledge of the meaning of things is taught. It is unlimited. So, all knowledge is not taught in the Madaaris, but the ability to acquire knowledge is built up in a person.** Through this, a person has

to use his whole life and he has to study in the future. After a long time he understands rulings but nowadays people complete and graduate. They abandon studying ahead. Their condition is like that ignorant child who put the remaining oil into the holes of the utensil, because of which even the oil falls out. Whatever he acquired in the few days of his stay at Madrasah, that he also forgets and the utensil is empty.

Translation edited by

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